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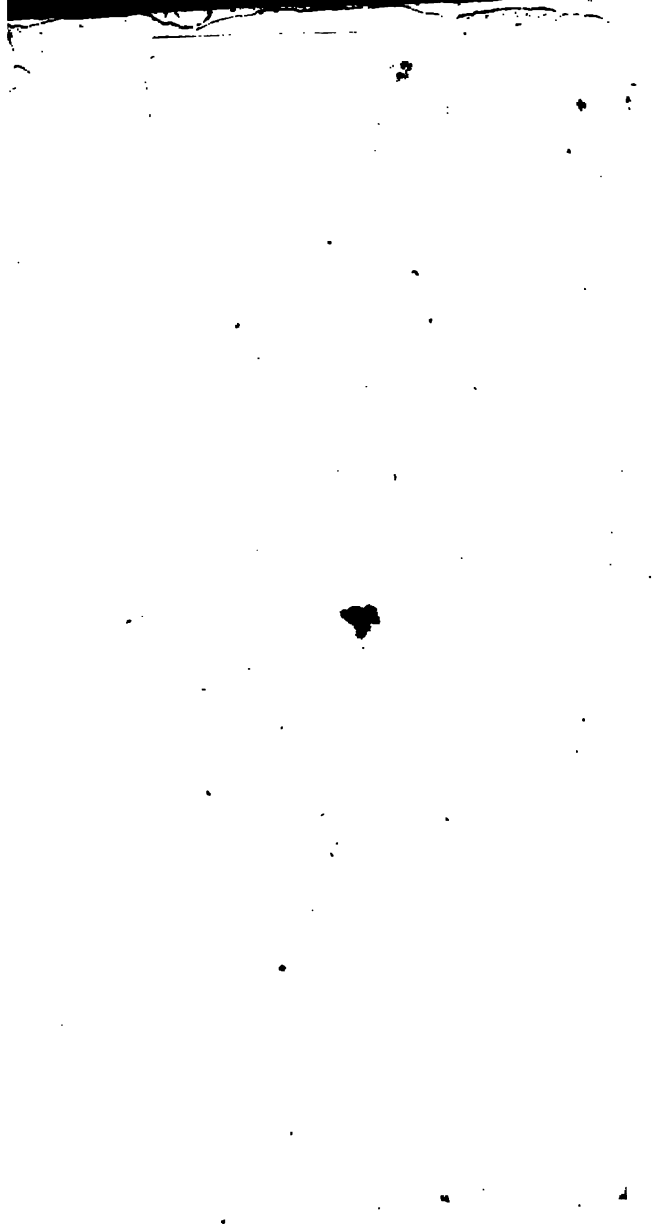
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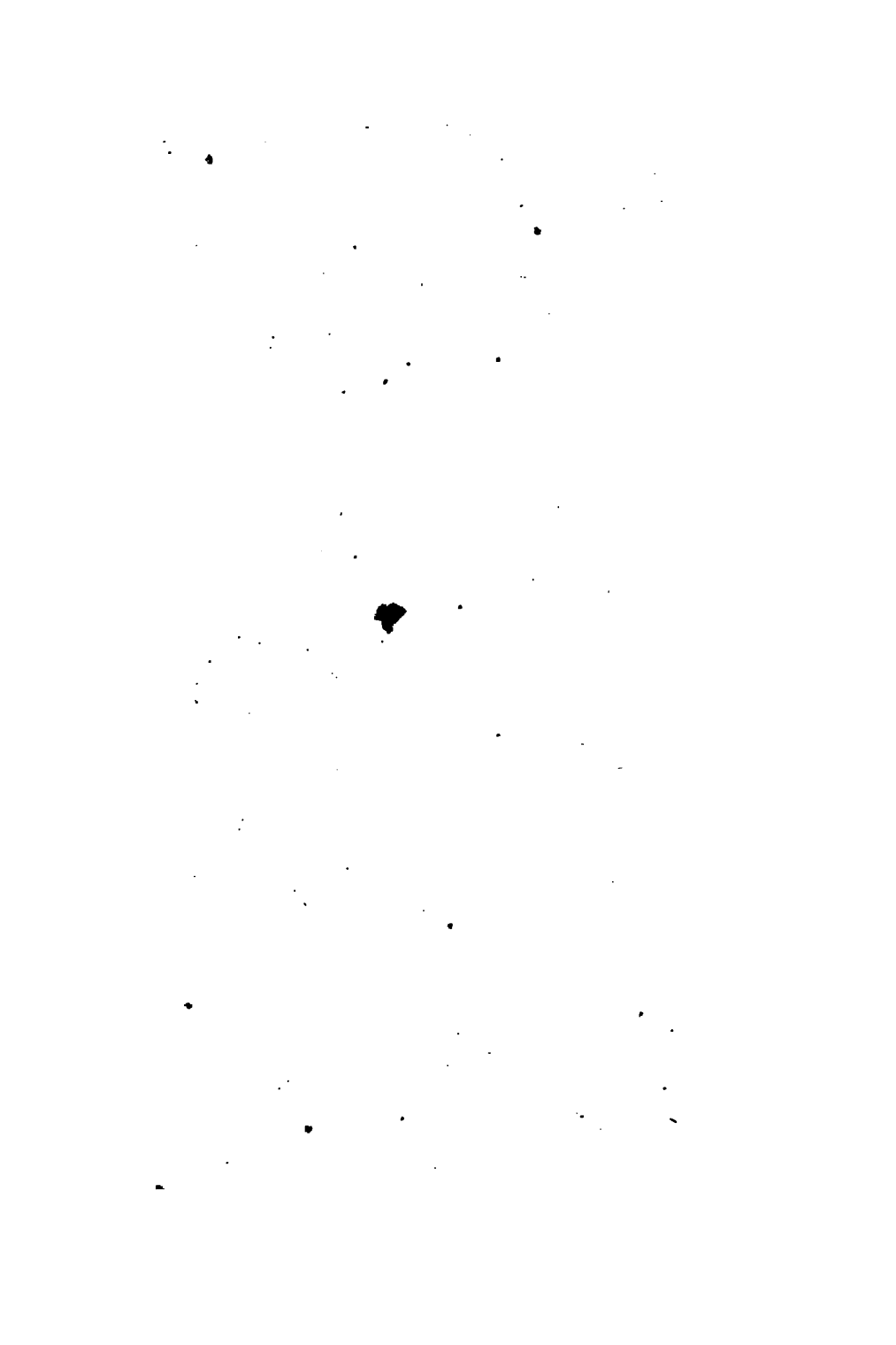


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THE
HISTORY
OF
ALL RELIGIONS,
WITH EXPLANATIONS OF THE
DOCTRINES AND ORDER OF WORSHIP,
AS HELD AND PRACTISED BY ALL THE DENOMINATIONS OF
PROFESSING CHRISTIANS ;
COMPREHENDING A SERIES OF RESEARCHES,
EXPLANATORY OF THE
*OPINIONS, CUSTOMS AND REPRESENTATIVE
WORSHIP IN THE CHURCHES,*
WHICH HAVE BEEN ESTABLISHED FROM THE BEGINNING
OF TIME TO THE COMMENCEMENT OF THE
CHRISTIAN DISPENSATION, THE
ACCOMPLISHMENT OF THE PROPHECIES
OF THE
PERSON OF CHRIST ;
INCONTROVERTIBLY PROVING BY THE POSITIVE DECLARATIONS
OF THE PROPHETS, THAT HE IS
THE TRUE MESSIAH.

.....
BY JOHN BELLAMY,
Author of the *OPHION*, and *Biblical Criticisms* in the
CLASSICAL JOURNAL.
.....

FIRST AMERICAN EDITION.

BOSTON :
PUBLISHED BY CHARLES EWER, NO. 51 CORNHILL.
1820.

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A GIRL

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PREFACE.



HISTORIES of the different professions of religion have been written by eminent and learned men in all civilized nations ; therefore, a publication of this nature may be deemed, by some, unnecessary. A consideration of this sort would certainly have had its due weight with me, had I not found that, though in many instances the authors have succeeded, yet in others, and those very important, they have been altogether defective. No writer has attempted to give us any information respecting those circumstances and things, which took place at a more remote date, than that of the ancient Egyptians ; or concerning the religions of the first

tions after the flood ; or the various states and descent of all the patriarchal churches from Adam to that period.

It does not appear to me, that any writer can be justified in presuming to call on the attention of the reader, unless he has something hitherto undiscovered to lay before him. I trust it will be found by the learned and the intelligent reader, that I have not merited any imitation of this nature, for I should not feel myself excused in sending the following sheets to the press, if they did not contain a variety of information, which has not been made known to any writer, and which I consider a duty to lay before the public. I have avoided an appeal to opinion as conclusive, but have in these searches, confirmed what is introduced, from the Bible. Some may suppose, that we ought not to carry our inquiries, respecting these things, beyond the time of the most remote Patriarchal antiquity. In such case, we must stop at an earlier date, than that of the ancient Egyptians ; as would be shutting up the fountain of knowledge in the Egyptian labyrinth, where every thing respecting the first people, and their descendants to the flood, would be wrapt in impen-

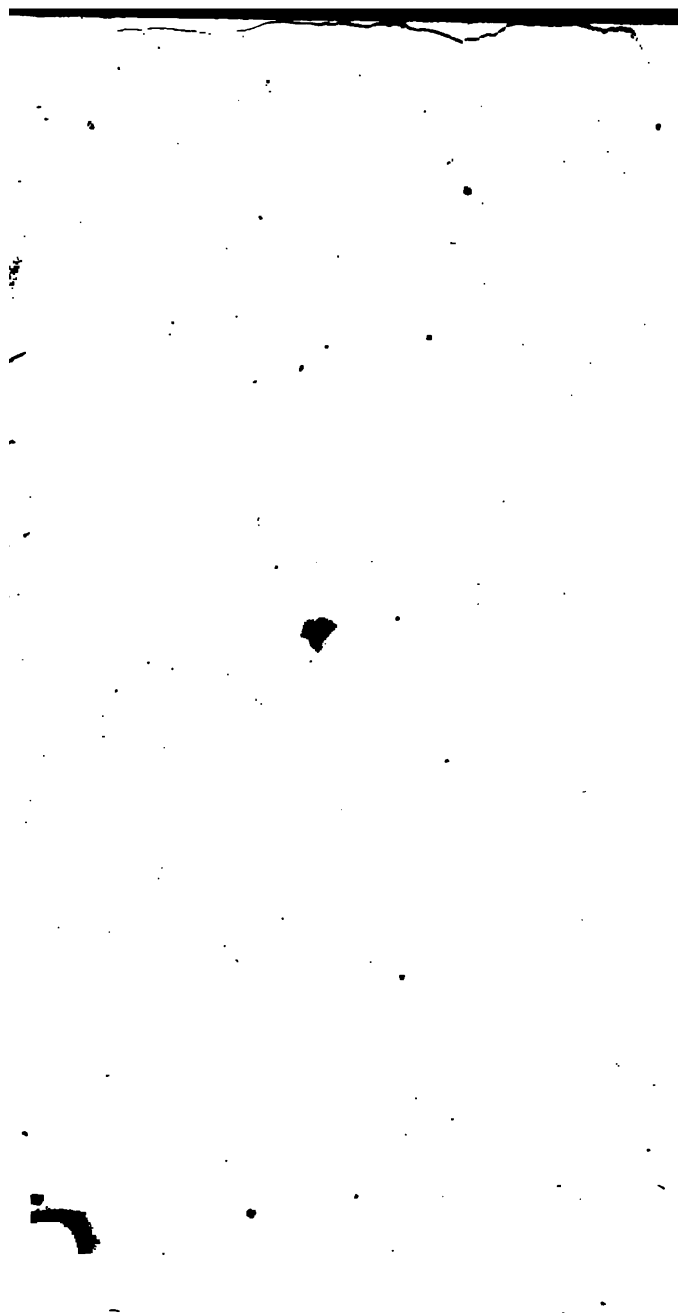
eternal darkness. Here profane history gives us no light ; all is uncertainty and conjecture ; therefore, we are necessarily driven to the sacred pages of the Bible, which not only point out the origin of the most ancient nations, but lead us to the beginning of time, when the Almighty gave the first dispensation to man.

We must, however, acknowledge our gratitude to those writers, who have laboured to give information respecting the idolatrous worship of the inhabitants of Canaan, and the surrounding nations, before the Hebrews came out of Egypt ; but had they attended to the meaning of those words, which so frequently occur, the Hebrew pronunciation of which is constantly retained in the English, and also in all the European Bibles, much information would at this day have been before the world.

In translating the significative nomenclature of the Hebrew, I trust I have shown, that in their original institution, they were not contrary to divine order, but were used by the most ancient people as indices pointing to knowledge in every page of the book of nature. A knowledge given to the primeval people, who gave names to creatures and things, expressive

that subject. It must be obvious, that if any information can be obtained respecting this state, we must necessarily have it from the ancient part of the Bible. I have also from the same authority given proofs concerning the nature of the first dispensation, which God gave to man after the fall. For it has frequently occurred to me, when reading that part of the sacred writings where the first patriarchs are recorded, that the words signifying the names of the men, had also another meaning and application, according to the custom of the Hebrews; and in this instance I have found them to be applied also to signify the state or quality of the church, as well as the name of the man, when each patriarch succeeded to the supreme government, until the church by successive states descended, and finally was extinct in the time of Noah, when God gave a new dispensation to him.

This, I trust, will give much satisfaction to the biblical reader, as it shows, with what wisdom and effect these most ancient people were directed under that dispensation, to the existing state of spiritual things. This served as a perpetual monitor to remind them concerning their

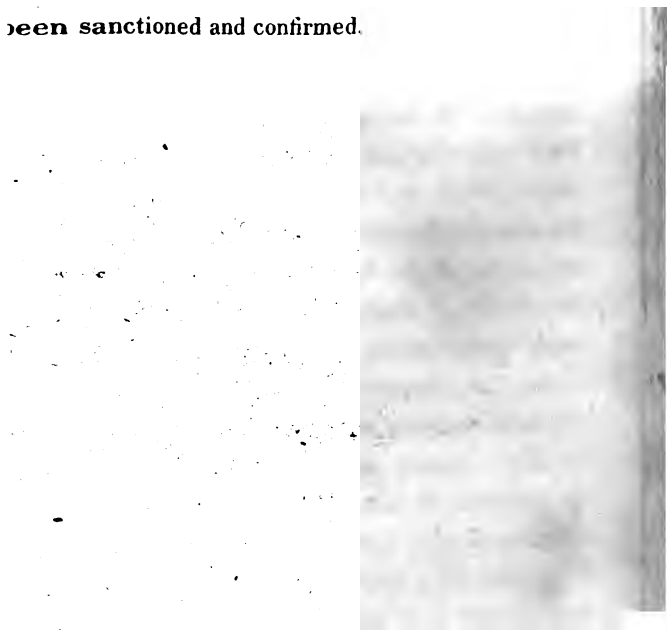


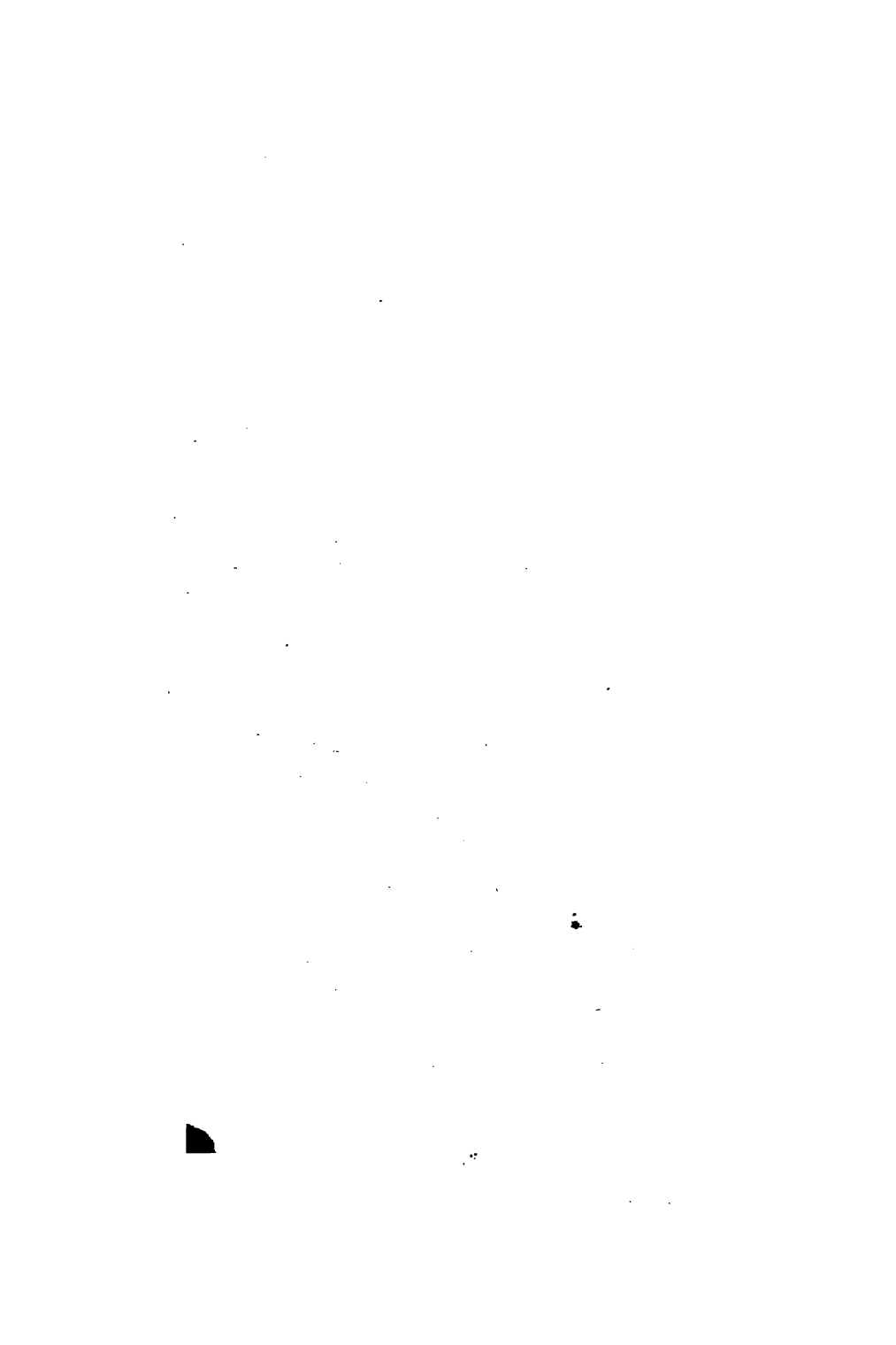
In addition, I have been induced to write a small Treatise ; the circumstance that induced me to write it was the following. A gentleman called on me, and informed me, that a premium was offered by the *London Society for Promoting Christianity among the Jews*, for the best refutation of DAVID LEVI'S DISSERTATIONS ON THE PROPHECIES, which are written in three large volumes, octavo. I had these books by me, and was well aware of the absolute necessity of such an answer. None of our learned men, whose business it was, having attempted to meet this Goliath of the Jews, whose arguments appeared to many as conclusive against the Christian religion, I waited on a respectable gentleman of that society, and was informed by him, that they wished to have a complete refutation of the above mentioned *Dissertations on the Prophecies*, not only to put into the hands of the Jews in England, but of those of the different nations of Europe also. As this difficult task of literally refuting what has been advanced by this bold writer, seemed to rest here, I began to frame an answer in support of our religion against this formidable production, which is now received by

the Jews as the pillar of Judaism ; and I have concluded to make a separate treatise of it and annex it to this work.

Being convinced of the laudable and benevolent intentions of this respectable society, I have been particular in meeting the objections of this writer, which are properly not his, but collected from the writings of their modern rabbies. I have, I hope, given a *plain, clear and conclusive* refutation of those objections, by which the Christian church has so often been disturbed, and which have induced this Jewish writer exultingly to conclude each dissertation by saying : “ Now as it is clear, that none of those things were accomplished at their return from Babylon, nor yet in the person of Jesus ; neither can they be explained according to the spiritualizing scheme of the Christians : whence it is manifest, that they remain to be fulfilled at the coming of the true Messiah.” Levi, Dis. vol. 2. p. 229.

been sanctioned and confirmed.







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TO THE SECOND LONDON EDITION.

The first edition of this work having been sold in the space of a few months, has encouraged the Author to print the second ; the rapid sale being the best proof, that the public have been gratified with the new matter, which is communicated by a strict attention to the sacred language.

Many of the articles have again been submitted to the inspection of those, who are the most intelligent teachers among the different denomi-

inations of Christians ; and I need only say, that they have acknowledged the definitions of the doctrines to be perfectly consistent with their views.

In this edition, the Author has given three sheets of matter more than is contained in the first ; many things having occurred to him of a most important nature, altogether new in Biblical Literature, but such as will impress the mind with the sanctity of the original ; and which indeed is absolutely necessary to be known by all Christians.

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HISTORY
OF
ALL RELIGIONS.

WE are informed in the sacred scriptures, that pure religion does not consist in a set of notions or opinions, but that it is the working of divine truth on the heart; agreeably to these words, "thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." But some may ask, how is it possible to love the Lord our God with all the heart, and our neighbours as ourselves, when the love of self is so closely united to our fallen nature? The Apostle has shown that it is possible for fallen nature to be restored, James 1. 27. "Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Now whoever answers this description, most certainly loves his neighbour as himself; for though it be possible to visit the fatherless and the widow in their affliction, without possessing the least pure religion; yet if, at the same time, such a visitor *keeps himself unspotted*

from the world, he does unto others as he would they should do unto him. His worldly transactions are governed by a principle of uprightness ; and he is in possession of every virtue, according to the declaration of the prophet, that God has required of man. Micah vi. 8. “ And what hath the Lord required of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” Religion being a system of divine faith in God, and of obedience to his commands, it must be interesting to every individual to be acquainted with the origin and descent of the first dispensation, which God gave to man.

All, who have hitherto attempted to give an account of the origin and descent of ancient religions, have begun only with the Egyptians. Before this period, every thing of importance respecting the primeval people seems to have been neglected, as if no information concerning them could possibly be gained. Their learning, which must have been profound ; their arts, sciences, manners, customs, and usages, have been altogether unnoticed, as if they had been buried in oblivion with the waters of the deluge.

The reason, however, is plain. Profane historians have preserved some remains of the vestiges of antiquity ; to them we are so far indebted for much information concerning the customs of the second race of men ; or from the time of Mitsraim, the grandson of Ham, who settled in Egypt, which country, in the original Hebrew, is called by his name.

Here they have stopped ; here was the great barrier that divided the two worlds ; every thing beyond this period has been wrapped in darkness and uncertainty. But had they only searched the ancient scriptures attentively, which reach beyond the hoary headed ages of the most remote profane antiquity ; had they attended to the

names of persons, places, and things, which are there introduced, the Hebrew pronunciation of which has been retained in all the European translations, instead of the true rendering, much information, at this day, would have been before the public concerning that most ancient people.

That much interesting intelligence might have been communicated relative to the customs of the Antediluvians, by attending to the true meaning of words, instead of the literal rendering, will appear in the following pages. The ancient Egyptians have long had the honor of the invention of the constellations ; but it is obvious, when we attend to the above mentioned particulars, that they were handed down to them from this scientific people, among whom the serpent, one of the most ancient symbols, had a place in the celestial sphere. These things will not only appear from the Hebrew words, but also from this consideration, that when God had finished his work, he did not leave man in ignorance, but gave him a complete knowledge of the whole creation, which knowledge he had intuitively ; for such is the meaning of the passage concerning the creatures, “ and God brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof.”

But it would be inconsistent with the object I have in view, to enter into an investigation of the knowledge of the people before the flood. My present business is to ascertain, as nearly as possible, *the different professions of religion that have appeared in the world from the beginning of time until the present day.* I shall therefore proceed to gather as much information concerning this matter as will be necessary, from the only history now extant, which

reaches to those ages, and which, on this account, is capable of giving certain knowledge on these subjects.

To the ancient part of the Bible, then, we must of necessity turn our attention, and here we shall find an ample field of information concerning the order and policy of the most perfect of all governments that have yet existed on earth ; and of the regular descent of the first dispensation and first church, from Adam, to the time of the last of the Antediluvian patriarchs, Noah.

In endeavouring to give a concise history of *all the professions of religion*, which have been handed down to us, we are naturally carried back to the beginning of time, when God gave to man the first religion on record, which is contained in the first chapter of the book of Genesis. This being, through the providence of God, in the hand of every man, who is happy enough to be a subject of the British empire, it may be clearly seen that the unity of God, and the trinity in unity was the grand doctrine which was first given to man. The unity of God is undeniably asserted in the first verse of the book of Genesis, viz. "In the beginning, God created the heaven and the earth," and as a proof of man's obedience, he was not to eat of the tree of the knowledge of good and evil.

This was the first dispensation, the **FIRST RELIGION**, the *religion of innocence*, comprehending the most profound *wisdom* : concerning which, it perhaps will be difficult to form an adequate idea. What conception can we have of the wisdom of the first man, when we are told that the creatures were brought to him, "and that whatsoever he called every living creature, that was the name thereof?" Now the names of the creatures, in Hebrew, indicate their natures ; but how wonderful must that knowledge have been ! how astonishing that perception ! which enabled Adam to ascertain the natures of the crea-

tures, and to give them names descriptive of their most predominate or ruling propensities! Until, therefore, we can form an idea of that state in which man was created, *when the imagination and thoughts of the heart were good continually*, it will be in vain to attempt to define, with any degree of accuracy, the nature and operation of that wisdom and knowledge, which was manifested by the first man.

How long man continued to obey the commands of God in this happy state, is not for us to determine. Some have attempted to fix one time, some another; but as we have not the least authority, by which we can determine this matter with any certainty, every assertion of the kind amounts only to supposition. All, therefore, that we can possibly assert with any precision respecting this, is, that according to the divine testimony, man was created perfect, and fell from this original state by disobedience to the commands of God.

But no sooner had man fallen from that state of happiness and bliss, than God provided a Redeemer in the promised Messiah, viz. "and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." He also gave to man a new dispensation, and established a church which comprehended sacrificial worship, and the divine communication by means of the Cherubim, viz. "and he placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way to keep the way of the tree of life." This was the form of the *first religion given to man*; and it follows in the history, that in process of time, "Cain brought of the fruit of the ground an offering unto the Lord."

The professions of religion made by Cain appears to have been in opposition to that of Adam and Abel; and,

consequently, contrary to that which was established by the command of God. For Cain brought his offering, which was not accepted: there must, therefore, have been some reason why his offering was rejected. We may, however, collect some information concerning the particulars of this extraordinary departure from the true worship of God by the first-born of men. Cain was told, "if thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door." From which we are authorized to draw this conclusion, that *sin was the cause*, viz. "sin lieth at the door;" and that his form of worship was not consistent with that, which God had commanded to be observed.

The offering itself was acceptable to God, but it was not a sacrifice; he brought *of the fruits of the earth*, (agreeably to the occupation of his life) *for an offering unto the Lord*. The acceptance, therefore, or non-acceptance of it depended on the state of his mind, and on his obedience to the commands of God: and by attending to the following particulars, we may to a certainty know what was the real cause of the rejection of his offering.

It is clear from the scriptures that the first order of things, as instituted after the fall, continued for a great length of time. In the translation it is said, "and in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord:" in the original, "and it came to pass at the end of days;" which is a customary phrase in scripture for a great length of time.

After the disagreement between Cain and Abel, it is also said in the translation, "and Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden." This passage has frequently been brought forward by deists, to show the inconsistency of

going to dwell in the land of Nod. I shall on that account make a few remarks, to silence future objections.

I have before observed, that, when man had disobeyed the command of God, and the communication between him and his Maker was cut off, as is plain from the words, "and the voice of God went forth in the garden," God provided a medium of communication by the Cherubim at the east of the garden of Eden. A dispensation, an order of worship, very different from that, when the intercourse was immediate between God and man.

The word *Nod*, the Hebrew pronunciation of which has been retained in all the translations, means to *wander*. In this passage it is the participle active, viz. *wandering*; and the words "from the presence of the Lord," though they are truly rendered, have neither meaning nor application: for in the sense here understood, "the presence of the Lord," must have been in the land of Nod, as well as in the place where Cain had hitherto resided. But it is evident that this signified the place where the Cherubim and flaming sword, or emblematical sacred fire, were kept; that it was more immediately "in the presence of the Lord;" because, by this medium, he had condescended to reveal his will to man. These divine symbols were handed down in the believing line of Seth to the Hebrews, who had this tabernacle and sacred fire, before that which was erected by Moses.

These words, "from the presence of the Lord," convey to us this information: that Cain, disapproving of the established order of worship, which God had commanded to be observed, by approaching him *who dwelt between the Cherubim*, went "from the presence of the Lord, and dwelt in the land, wandering about the east of Eden," or began an order of worship contrary to that, which God had commanded.

It is reasonable to conclude that this order of things, which Cain wished to establish, was that without sacrifice, which was the order observed in the paradisaical state, where no sacrificial worship was necessary. Nothing do we read of there but the fruits of the ground; and this deviation from the command of God; this attempt to assume the state of things as ordained in paradise, by rejecting sacrificial worship, appears to have been the reason why his offering was rejected. But we must collect the particulars of this departure from the worship of God, and the cause of the rejection of his offering, from the scriptures.

When man had disobeyed the divine command, and God had graciously promised to send a Redeemer, it became necessary that a medium of representation should be introduced, by which man might look through the type or figure by faith, to the promised Redeemer: and therefore *offerings* and *sacrifices* were ordained to be observed, as representative of Christ who was to come. Now as sacrifices, as well as offerings, were commanded; and as nothing was acceptable to God without a sacrifice; had Cain obeyed the divine command; had he brought his sacrifice, and had he believed in the promise of God to redeem man by the coming of the Messiah, who was to be the great sacrifice, as all the sacrifices were to terminate in him; his offering would have been accepted. "And Abel also brought of the firstlings of his flock, and of the fat thereof." The offering brought by Abel was accepted; it was offered agreeably to the command of God; therefore it must appear that Abel believed in the promise of God, that Christ would come and redeem man.

Thus we find from scripture, that at this early period of the world there were two professions of religion:

1. the religion of Cain, who did not believe the promise of God to redeem man ; which profession, being founded in the pride of man, brought forth the idolatry of the whole world, or the worship of departed men ; and which descended through five generations to Lamech : 2. the religion of Abel, who, as above, believed in the fulfilment of the promise, and offered sacrifices as representative of Christ, agreeably to the divine command ; which descended through nine generations from Seth to Noah.

We may also further remark concerning Cain, that at the beginning, he, for a considerable time, continued to offer sacrifices as well as offerings ; because it is said, "and in process of time it came to pass that Cain brought of the fruit of the ground" *only*, without a sacrifice : for we cannot suppose that during this long interval, signified by the words, "and it came to pass in process of time" Cain had neither brought offering nor sacrifice. It is proper to remark that the Hebrew *Vau* in the first word of the next verse, which is rendered *and Abel*, should agreeably to the rule of the Hebrew language, be rendered *but*, viz. *but* "Abel brought," that is, "Cain brought of the fruit of the ground an offering unto the Lord" *but* "Abel brought even from the firstlings of his flock," which sufficiently proves that Cain despaired of ever seeing the paradisaical state of things restored, which he had supposed would be the case, and therefore presumed to establish the first order of things : while Abel continued in faith to offer sacrifice, believing the promise of God to redeem man by Christ.

One of two things we are under the necessity of admitting, either that Cain for a great length of time after the fall brought neither offering nor sacrifice ; or that for a great length of time after the fall, he brought both offering and sacrifice ; and then *in process of time it came*

to pass, that he omitted, or held sacrifice unnecessary, and, after the manner of the Eden state, "he brought of the fruit of the ground" *only* "an offering unto the Lord;" which was the reason that the man was rejected as well as the offering.

The scripture fully justifies this view of the subject; otherwise, where would have been the consistency of the divine legislation, unless some justifiable reason could be assigned why God rejected his offerings? viz. "But unto Cain and his offering he had no respect." Neither can we suppose that there was any partiality shown at this period; because God said, "if thou dost well, shalt thou not be accepted?" or, according to the marginal reading, which is nearer the true sense of the original, "if thou dost well, shalt thou not *have the excellency*?" but if thou dost not well, sin lieth at the door." Which evidently refers, agreeably to the order of primogeniture, to him, that he was to have had the *excellency*, or honor of the Messiah's coming in his line, had he done well, by continuing in the belief of the promise, and the continuance of the types and sacrifices, which signified the coming of the Redeemer.

These words, also, evidently infer that Cain had had the *excellency*, or had been accepted in this sense, by the question, "if thou dost well, shalt thou not be accepted?" that is, thou hast heretofore done well, and hast been accepted, and if thou dost well, thou shalt be accepted again. Otherwise, the question would have been unnecessary, unless it had had reference to his *having* been once considered the head of the line, in which the Messiah would have made his appearance.

Respecting the doctrines of this most ancient church, we cannot doubt that the first grand essentials were, *love to God*; *charity to man*, and faith in the fulfilment of the

promise that the "seed of the woman should bruise the head of the serpent;" that man should regain by the Redeemer, what was lost by the transgression of the first man; because these essentials of true religion are comprehended in the commands, which God had given to Adam.

It is not necessary here to enter into a discussion concerning the longevity of the Antediluvians: much remains to be said on that subject; but it is proper to remark that the patriarchs, from Adam to Noah, who were supreme heads both in ecclesiastical and civil affairs, gave names to the church for the term of their natural life, during the whole of which term they governed: names signifying its declining state, and which names were changed at the accession of the hereditary successor in the order of primogeniture.

It perhaps may afford pleasure and information to the reader, if I show with what wisdom and effect the venerable patriarchs applied this most significant nomenclature to the different states of the church. I do not know that it has been made known by any author, therefore it may be the more acceptable. It adds a great beauty to the original scriptures, because it shows us how the church gradually fell away to the time of Noah, when no true church existed. And as no nation can possibly have the form of a regular government, to keep man in a state of civil society, unless there be a visible religion, and God be worshipped in sincerity; it also informs us how necessary it was for God to give a new dispensation, which he did to Noah, the second visible father of all mankind.

THE FIRST PATRIARCHAL CHURCHES.

Adam, at the birth of Seth, named him according to the state of the church. *Seth* means to *settle, dispose, place, constitute, or reduce to order* : which it is natural to suppose was necessary, as much confusion must have taken place during the time of Cain and Abel.

At the birth of *Enos*, the patriarch Seth gave him a name consistent with the state of the church, over which he was to preside, directed no doubt by Adam who had all knowledge intuitively in himself, and called him *Enos*, which signifies *a mortal state by sin* ; significant of the fall of Adam, by which the church was reduced to a state of misery.

A similar state of the church was meant at the birth of *Cainan* the son of *Enos*. *Cainan* means to *lament, to mourn, to be in a depressed state of mind* ; and so was significant of that state, in which it is natural to suppose the mind would experience sorrow by the loss of the blissful, paradisaical state of Eden.

Mahalaleel succeeded, who was so called in conformity to the custom at that day. Mahalaleel signifies *a departure from the praise or worship of the true God*. The literal sense of which is, that the state of the church at this period was worse, as to doctrines and life, than it was at the beginning of the reign of Cainan, or any of the former churches, and that they departed more and more from the true worship of God universally.

This departure continued when Jarad, the next successor, presided over the church and state. *Jarad* means to *decline, to descend*, and so was descriptive of that or-

der of things in their progress towards the last state of that church.

But Enoch, the son of Jarad, who next succeeded to the supreme government, appears to have attempted to restore the worship of God by setting an example himself.

Enoch has the following signification, to *dedicate*, to *train up*, and the word, which is rendered *walked*, is in the Hithpael conjugation, which means, *he walked himself training up with God*, or worshipped God, and instructed or *trained up* those who were willing to worship the true God. From this expression it appears, that the great mass of the people did not *walk with*, or *worship*, God; but were worshippers of idols. Therefore all the attempts of Enoch to establish the true worship of God, seem to have been altogether ineffectual. Methuselah, his son, succeeded him, when a more ruinous state of things commenced, agreeably to the meaning of the word *Methuselah*, viz. *and he sent forth death*, which indicates a state of universal idolatry, in scripture termed a *spiritual death*.

This appears to be confirmed by the next successor, his son *Lamech*, the import of which is, a *total decay* or *falling away*, so complete in its kind as not to leave a single vestige of what this church was in its origin. Love to God and charity to man, which were the actuating principles that constituted this church, appear to have been banished, and the love of self and the world, guided and directed every motion in the heart and soul of the whole human race. This is sufficiently evident, from what is said in the 5th verse of the next chapter, concerning the state of the world at this time, viz. "and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually." A more complete

picture of the universal departure from every principle and act of virtue and moral rectitude, was never depicted by any pen. The whole man was a lump of evil, emphatically said, *only evil*, not in word only, but in the imagination of the thoughts of his heart was evil for a time only, but the imagination of the thoughts of his heart was only evil CONTINUALLY.

We come now to that period of the world when the churches and different forms of religion began to be multiplied. Shem and Japhet were worshippers of the God; but Ham appears to have approved of the popular idolatrous religion of the old world. Accordingly his grandson Nimrod built Babel, and laid the foundation of the Babylonian, or great Assyrian, empire; and established idolatry, for which worship twenty two nations of the east became famous.

This brings us to the end of this *first patriarchal church*, comprehending the second dispensation God gave to man.

NAMES AND AGES OF THE PATRIARCHS

OF THE FIRST ORDER.

	<i>A. M.</i>	<i>Died.</i>	<i>Aged.</i>
ADAM . . .	<i>born</i>	930	930
SETH . . .	130	1042	912
ENOS . . .	235	1140	905
CAINAN . .	325	1235	910
<u>MAHALALEEL</u>	395	1290	895
JARED . . .	460	1422	962

	<i>A. M.</i>	<i>Died.</i>	<i>Aged.</i>
ENOCH . . .	622	987	365*
METHUSELAH	687	1656	969
LAMECH . .	874	1651	777
NOAH . . .	1056	2006	950

Agreeably to the order of the sacred history, I shall begin with the descendants of Japhet. Gen. x. 2. "The sons of Japhet, Gomer, and Magog, and Medai, and Javan, and Tubal, and Meshech, and Tiras." There can be no doubt, but that the worship of the true God was communicated by Japhet to his posterity, who governed fourteen nations. How long they continued in the true worship of God, as given by their progenitor, does not appear. But the records of the Bible inform us, that some of these nations, which were distinguished by the name of their respective founders, were very powerful at the time of the prophet Ezekiel, chap. xxxviii. 2. "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, ver. 4. I will bring thee forth, and all thine army, horses and horsemen, ver. 5. Persia, Ethiopia, and Libya with them." Thus we find that they were of such consequence, as to bring Persia, Ethiopia, and Libya with them against Israel. We have a certain rule for determining that these nations at length fell away from the true worship of God, and became idolaters; because it is said, that by these descendants of Japhet, the isles of the Gentiles were divided in their land; and the Gentiles, or *nations*, for so the original word signifies, were universally idolaters.

Ham is next on record; and here the sacred historian has been particular, in giving the origin and descent of idolatrous worship, after the flood. It appears to have

* Who was translated.

been his design particularly to notice idolatry, and the true worship of God; the first introduced by Ham, the father established by the patriarch Shem: therefore as Mithram, the son of Ham, settled in Egypt. I shall begin the inquiry concerning idolatrous worship, with the Egyptian.

THE RELIGION OF THE ANCIENT EGYPTIANS.

I have, in another place, said, that the mythology of the heathens had its origin in Egypt, that from thence it passed to the *Hebrews*, then to the *Phenicians*, and the *Greeks*, and lastly to the *Greeks* and *Romans*, from whom it spread over Europe. I shall, therefore, make a few remarks concerning the Egyptian mythology, and show that it was an application of the names, circumstances, and transactions, related in the ancient part of scripture, to the theology of the day; which, in its origin, no doubt, was as pure as the scripture. But in aftertime, we must be allowed, that it became perverted, and the nations fell into idolatry, by worshipping those things, which, in that representative state of the church, were originally significative of the passions and affections in man. This was confirmed by the prophet, when he was shown in the chamber of imagery, clean and unclean beasts, which signified the good and evil affections of the Jews.

Apis appears to have been one of the ancient Egyptian idols, in the form of a cow; many writers have said, that it was applied to Joseph; I am of the same opinion; but with regard to the origin of the name *Apis*, I have not

met with any writer who has satisfied me on that subject. It must be granted, that the very ancient Hebrew was the language of Egypt, which only took that name from the time of Eber. It is therefore reasonable to conclude that *Apis* must be originally Hebrew. Accordingly, find it derived from **אפס**, *pas*, 'embroidery of various colors embroidered garments,' such as were worn by the priests to typify, as Parkhurst justly observes, the various glories and graces irradiating from the divine light. Joseph had an embroidered coat, and married the daughter of the priest of On. It is obvious, that the priesthood was conferred on Joseph, 1 Chron. v. 1. 2. for the birth-right was given to him, consequently the priesthood. Now after he had done such wonders for the Egyptians, by preserving them from the direful effect of a seven years famine, as Pharaoh had honored him by arraying him in vestments of fine linen, with a gold chain about his neck, saying "without thee shall no man lift up his hand or foot in the land of Egypt;" calling him, *Zaphnath-paaneah*, *the preacher, or manifestor, of hidden things*: it is not strange that the Egyptians should call him *Apis*, from the nature of his office as a priest, wearing *embroidered garments*. We may also remark, that as the Egyptians had experienced the greatest possible good from Joseph's wisdom in laying up corn during the years of plenty, they could not have chosen a more significant figure to represent him, than their *Apis*, or *cow*, because of its priority to all other animals, as to its usefulness to man.

This also had reference to the *fat* and *lean* kine, as the primary reason why they represented him by a *cow*. We find again that he is compared to the "glory of the firstling of the bullock," Deut. xxxiii. 17.—Suidas, in *Serapis*, says, that "*Apis* being dead, had a temple built for him, wherein a bullock was kept."

Serapis was an idol of Egypt in aftertime. It has been thought by many writers, that this word was applied to an object differing in every respect from *Apis*; but we shall find that it was originally applied to the same person, viz. to Joseph.

The word *Serapis* is evidently Hebrew; it is a compound of שר *ser*, 'to rule, to regulate—a prince; and of פס *pas*, 'the official department, or supreme head of the church;' literally, the ruler of the priestly office, the primate, or archbishop of Egypt, and therefore called *ser-apis*.

Vossius is of opinion, that *Serapis* was Joseph, which he shows from ancient authority. The image had a bushel on its head, to remind posterity that Joseph saved the country by providing corn for their support. These things were done first, only as an honorary commemoration for signal services, as is the custom at this day, in erecting monuments to departed heroes, and great men.

Bochart has made some ingenious observations concerning the origin of the fabulous metamorphoses of the Egyptian gods. "The Egyptian fable, that *Isis* was changed into a swallow, from the Hebrew סיס *Sis*, 'a swallow.' *Anubis* was said to have the head of a dog, because נובה *Nobeach*, means 'to bark.' *Jupiter*, the supreme of the gods, was said to have turned himself into a ram, because אל *El*, 'a name of god,' and איל *Ayil*, 'a ram,' are nearly alike. *Bacchus*, who was called by the Egyptians *Osiris*, was said to be changed into a goat, for no other reason than that שעיר *Sangar*, which means 'a goat,' also means *Osiris*. *Juno* was represented by an ox, because עשתרות *Ashtheroth*, one of the names of *Juno*, and also *Astarte* means 'a herd of oxen.'"

* Hist. de Animal. Sacris. Part II. l. 1. c. 10. fol. 62.

But the religion of the ancient Egyptians, after the flood, consisted in the worship of the *serpent*, which species of idolatry was handed down to them by Ham, and which was, no doubt, the universal worship of the Antediluvians. According to Pliny,* the Egyptians had a great many inferior deities, which they supposed to have a power over nature : as Jupiter, or *spirit* : Vulcan, or *fire* ; Ceres, or *the earth* ; Oceanus, or *the sea* ; Minerva, or *the air*. They also had their terrestrial deities, or deified men, some of whom had the vanity to assume the names of their celestial gods. Thus, Chronus, Saturn, Jupiter, Neptune, Juno, Vulcan, Vesta, Hermes, Orus, Venus, Pan, Apollo, Typhon, Mars, &c. whose souls they believed to have a habitation in the celestial sphere, as appears from Plutarch,† who informs us that they supposed the soul of Isis was translated to Southes, i. e. Sirius, or *the Dog Star*, the soul of Orus to the constellation Orion, and the soul of Typhon to Ursa Major, or *the Great Bear*. But although they had such a number of gods, the Niolic serpent was the grand idol, and stood at the head of all their deities. This appears to be confirmed, when Moses was brought before Pharaoh, and was commanded to cast down his rod, which became a serpent. The Magicians also did the same with their enchantments. Thus, by introducing their supreme idol, he showed them the folly and vanity of their worship, for the serpent of Moses devoured both.‡

* Nat. Hist. lib. x. c. 66.

† P. 362.

‡ From this circumstance the writers of the mythology have invented the Caduceus of Mercury, around which they entwined the figures of two serpents, and Mercury was by them supposed to be the messenger of the gods. So in like manner Aaron was

THE WORSHIP OF THE ANCIENT MOABITES, AND MIDIANITES

Was much the same as that of the Egyptians. That they worshipped their departed men, and offered sacrifices to them, is on record in scripture. *Chemosh* and *Baal-Peor*, were the idols of Moab; and the psalmist says, "they joined themselves unto Baal-Peor, and ate the sacrifices of the dead," viz. the sacrifices offered up to their idols, or departed men whom they worshipped.

These idols were both applied to signify the *sensual passions*; *Peor* in Hebrew, means to *open*, used by them to signify *the bringing forth young*. Jerome says, *Baal-Peor*, was the same as the Greek and Roman *Priapus*, and that *Chemosh* was worshipped in Nebo, having the same application. The Greek *Kouros*, was called by the Romans *Comus*, the god of *wantonness* and *lascivious feasting*. Both these idols were *serpent-idols*, representing the sensual principle in man; and as those people understood this animal to be the most subtle and sensual beast in nature; they used it in an obscene way to signify the generation of the human race.

THE WORSHIP OF THE AMMONITES

Had something in it more plausible than most of the idolatrous professions of the east.

the messenger from Moses to Pharaoh, by the command of God. And as the date of the mythology is many hundreds of years later than the departure of the Hebrews from Egypt, it must appear evident, that the account of this transaction was copied by them, from the ancient part of the Bible.

They worshipped the sun under the figure of a *man in polished gold*; his face represented the sun. In the body there were seven divisions for the reception of offerings. This idol was called *Moloch*, which in Hebrew means a *king* or *governor*, the sun being king or ruler in nature.

Many writers have supposed that the Ammonites were not only idolaters, but that they also performed their rites with the greatest cruelty; and that they made their children pass through fire to their idol. But such information cannot be gathered from the Bible, it has only been thus understood from the present translation: no such monstrous barbarity is sanctioned in the original. This custom of passing their children through fire to *Moloch*, was similar to the custom of baptising children with water, at this day, as a sign that they are received into the church. Being worshippers of the solar fire, represented by this idol, their passing before the fire which was burning before the altar, was an outward sign that these children were considered as belonging to that religion; and they were registered in their temples, as was the practice among the Jews, and as is now the custom among all christian nations.

THE WORSHIP OF THE AMALEKITES

Was the same as that of the Edomites, for they worshipped the same idols. Amalek was the first of the nations that fought against Israel; they ignobly took an advantage of the rear of the Israelites, and maliciously smote those who could not defend themselves. They were therefore commanded to destroy their government, but not the people, and to blot it out from under heaven.

THE WORSHIP OF THE CANAANITES.

That part of the world assigned to Ham, by Noah, was divided among his sons ; Cush had that which afterwards became the Babylonian empire ; Mitsraim settled in Egypt ; and Canaan had the land which took his name, and his posterity were called Canaanites.

Their religion appears to have been the same as that of the Ammonites. They worshipped the same idol* *Moloch*, with the same ceremony of passing their children before this idol of the sun. From the commands given to Moses, to destroy "their altars and break down their images, and cut down their groves, and to burn their graven images with fire," it appears that they were idolaters of a deeper dye, than most of the infatuated nations of Canaan.

The true religion established by Noah, does not, however, appear to have been altogether rejected by all the posterity of Ham, though he approved of, and introduced, idolatry. Notwithstanding this was the prevailing profession in after-time, we find that the true worship of God was known among the canaanites, eight generations after Ham. In the time of Abraham, Melchizedeck the king of Salem was a priest of the most high God, or a priest who taught the true worship of God, in opposition to the idolatrous worship which prevailed at that day.

* Lev. 18. 21.

THE WORSHIP OF THE PHILISTIANS.

The Philistians descended from Mitsraim. They appear to have been a sect of idolaters, pretending to greater humility and self-abasement, than those who followed the established idolatrous worship of the land. The word *Philistim* means *to roll themselves in the dust*, or to cast dust on their heads, as a token of greater humility than other professors, by which their crafty teachers got great numbers of proselytes, until they had sufficient power to become the governors of the country. Hence came the custom among the Hebrews of casting dust on their heads in token of humility. Lam. ii. 10. "they have cast up dust on their heads." Isaiah, xlvii. 1. "Come down, and sit in the dust, O virgin daughter of Babylon."

The most famous idol of the Philistians was *Dagon*, which means, the *corn-giver*. To him they ascribed the invention of growing corn; he was worshipped in the figure of a man, not half man and half fish, as has been supposed, for we read of his *head, face, hands*, that he *fell upon his face*, and it is not said that the lower part was like a fish.

Baal-Zebub was also an idol of the Philistians. *Baal* in Hebrew means *lord*, and *Zebub* has been usually rendered a *fly*, i. e. *the lord of the flies*: but this has neither meaning nor application. This latter word truly means a quick transition from place to place, and has on this account been rendered a *fly*. It appears from scripture, that by this idol, they originally meant to represent the omniscience of God, for when the King of Israel was sick, "he sent messengers, and said unto them, Go and

inquire of Baal-Zebub the god of Ekron, whether I shall recover of this disease," i. e. "Go to Baal-Zebub, the lord who knows all things," but the *lord of flies* was not likely to know future events.

*Ashtaro*th was another idol of the Philistians, said also to have been the abomination of the Zidonians. *Ashtaro*th is a feminine noun plural, a compound word from *Ashuh*, 'to make,' and *thour*, 'a tour, a circuit,' like the Moon round the earth, and Venus round the sun. That the planets Venus and the Moon were understood by this word, will be very easily determined; it is said Gen. xiv. 5. *Ashteroth karnaim*: *karnaim** means that which

* In the first edition of this work, the following observation was made in one of the reviews: "Mr. Bellamy asserts that none of the celestial bodies assume the crescent form but the Moon and Venus, but the planet Mercury assumes that form also." It is allowed that if there were twenty planets between the earth and the sun, they must at certain times apparently assume the crescent form. But as the greatest elongation of Mercury from the sun is not more than twenty three degrees, and as this planet is constantly enveloped in the intense splendor of the rays of the sun, it is very rarely indeed that his body can be seen with the telescope. The eccentricity of the orbit of Mercury being far greater than any of the other planets, always accompanying the sun, it was not at all probable that this planet should have been so noticed by them. It was the custom of the ancients, as it is of the moderns, to affix terms to the celestial bodies agreeably to their known periods when they made their appearance in a certain part of the heavens. Thus we say of Venus, when she is in a certain part of her orbit as seen from the earth, she is a morning, or an evening star; the new Moon, when she passes from the conjunction with the sun; consequently it could only be the celestial bodies which were steadily seen to rise and set at certain periods, and which were useful in determining the seasons, as the Moon and Venus, which were worshipped by these most ancient people, the Antediluvians. I have made observations with a very powerful reflector at the time the earth was in that part of her orbit, when Mer-

is *horned*, Deut. xxxiii. 17. and as none of the celestial bodies are regularly seen horned but the Moon and Venus, the Moon, when she makes her first appearance, after the conjunction with the Sun, and Venus, when seen from the earth in a particular part of her orbit; it proves that these planets were worshipped by them, *and that they must also have had the use of the telescope, as the planet Venus cannot be discovered to have that horned figure with the naked eye.* The full meaning of these words will be comprehended thus, *the horned tour-making goddesses.*

The septuagint render the word *Ashtaroth*, Ἀστάρτης *Astarte*; and *kannaim*, by δειδοξασται, *was glorified*, which may read, *the glorified tour-making goddesses*, for *horns*, or *rays* are significative of *glory*, Hab. iii. 4.—This I say proves that these ancient people were well acquainted with astronomy, as none of the celestial bodies assume the crescent form but the Moon and Venus, which are evidently referred to by the above words.

THE WORSHIP OF THE ANCIENT SYRIANS.

The scriptures inform us that the idol of the ancient Syrians was called *Rimmon*. 2nd Kings, v. 18. The word

cury should have that appearance, and have never been fortunate enough to see it so falcated. But admitting that Mercury was known in those early ages, which may be proved from scripture, it would be a farther proof that these primeval people had the use of the telescope, and that they had it in great perfection. The feminine noun עֲשָׂרֶת, *Ashtaroth*, will also be applicable to the Moon, Venus, and Mercury; for Mercury by these ancients was allowed to assume the nature and quality of those with whom it was conjoined.

Rimmon means to *exalt*, to be able to break forth with power, on being exalted. Psalm lxvi. 17. The sacred writers used the word to signify *the exaltation*, and breaking forth of divine light, the elevation or breaking forth of infinite wisdom. This idol was a serpent idol, for as the serpent was originally considered as an emblem of infinite wisdom, as well as the wisdom, or subtilty of the sensual principle in man; so also the word was used to signify the elevation and springing forth of wisdom in man.

The Syrians had also other idols, such as their deified kings and great heroes, the adoration of which appears to have commenced, when they ceased to worship the serpent; and thus fell into a gross state of idolatry. *Rimmon* was altogether neglected, when a new sect sprung up, and Benhadad the king received divine honors, as his name signifies, viz. *the son of shouting*, a custom among them when they met their enemies in the field of battle, by which they were intimidated, and which frequently caused them to gain the victory.

THE WORSHIP OF THE ANCIENT ASSYRIANS OR BABYLONIANS

Followed that of the Syrians. It has been said to be involved in much obscurity, but the scriptures will help us so as to determine the worship of this very ancient nation.

Nimrod appears to have been the founder of the Babylonian empire, for in the 10th chapter of Genesis, ver. 10. it is said, "and the beginning of his kingdom was Babel." Some writers have given priority to Nineveh; they were both royal cities, but Babel appears by

HISTORY OF ALL RELIGIONS.

the scripture, which is the best authority, to have been the beginning of the empire of Babylon. It is said, that Ashur went forth and built Nineveh, but the true meaning is as follows, "from that land, he (*Nimrod*) went forth to Assyria, and built Nineveh." So that there does not appear to have been any considerable time between the building of Babel, and the building of Nineveh.

Nisroch appears to have been the most favourite idol of the Assyrians, 2 Kings, xix. 37. and Isaiah xxxvii. *Nisroch* means the great one, the chief, above all others, and was originally intended to personify the Majesty of heaven. They had also a number of idols of lesser note, for when the king of Assyria took the Israelites away captive to Babylon, he brought people from Cuthah, Hamath, and Sepharvaim. And these people, who were all idolaters, but of different sects, brought with them the idols of their particular worship. Thus we read that those, who came from Babylon, made *Succoth-benoth*. Lexicographers have supposed, that these words *Succoth-benoth*, meant temples dedicated to the daughters of the heathen, where they were to prostitute themselves once in their lives to strangers, who were on that account to make a gift to the goddess. But notwithstanding all that has been said concerning such an abomination, there has not been any thing advanced that can be depended on, to prove that this was permitted to be done. It is not possible to suppose that parents would countenance the ruin of their children, which must have been inevitably the case, had this been true. The bad policy of such a proceeding, is too evident to obtain credit, as it would have added to the family, which would have given birth to much distress among the poor, and it would also have vitiated the minds of all the women in the nation. We cannot suppose that the wise men

that day, would meet in their temples to worship young women, who themselves also went to worship.

Succoth-benoth is only a different name for *Ashtaroth karnaim*, or the *Moon* and *Venus*; for as *Ashtaroth karnaim*, means 'the horned circuit-making goddesses,' so *Succoth* means 'to hide or overshadow,' and *benoth*, 'daughters;' alluding to those planets, when they assume the crescent form, as then the other parts of their bodies are hidden or overshadowed. As *Ashtaroth karnaim* and *Succoth-benoth* are feminine nouns in Hebrew, it shows us that the Moon and Venus being considered feminine in the European languages, is agreeable to the custom of those ancient people.

The sacred history proceeds. And the men of Cuth ~~made~~ *Nergal*, i. e. *the rolling light*, and the men of Hamath made *Ashma*, *the mediator*; and the Avites made *Nebhaz*, *the examiner*; and Tartak, *the binder in chains*, or *the temple of judgment*; and the Serpharvites made *Adramelek*, *the glorious king*; *Anamelek*, *the humble king*.

Babylon was in its origin a colony of Egypt, and therefore the idolatry of Egypt passed into that country. But we find that this empire became exceedingly great, and far outshone the mother country, both as to extent and population. As there must, therefore, have been a cause for this great prosperity, either in the religious or civil order of things, we must draw our information respecting this matter from the scriptures.

At the commencement of the colony of Babylon, the worship of the serpent, which was the primary idol of the Egyptians, was also the idol of Babel. But in order to make this country vie with Egypt, they adopted the sound policy of permitting the settlers from the different idolatrous nations, to build temples to their idols they had been accustomed to worship.

Thus were the people of many nations permitted to settle in the province of Babylon, till at length, by the great increase of population, it laid the foundation of the power which subjugated all the nations of the east. They were all idolaters, but of different sects, a mixture from all the idolatrous kingdoms, and the empire was called on that account *Babel*, which means to *mix* or *mingle*; for so they permitted the people to mix with all professions. This was the one great cause of the prosperity of that nation, which prepared the way for the establishment of one of the greatest empires in the world; the greatest as to extent of population, and more lasting than any that succeeded it.

But as I have before observed, we are not to suppose that these ancient people, the most refined and learned of all the nations at that period, were so stupid in the beginning, as to worship idols of gold, silver, brass, wood and stone, as such only. They first looked on things outward nature, as representatives of the different passions and propensities in man; as we find in the prophet, where he is shown in the chamber of imagery, clean and unclean beasts, the first signifying the good, and the latter the evil affections; by representing the abomination of evil, and the beauty of holiness, which, however in after-time were not attended to. On this account the ignorant part of the community began to worship them, and at length the prevalence of example rendered this gross idolatry universal.

This was the state of the religion of the ancient Babylonians, when the empire was in the zenith of its prosperity. Their power became so great, that they conquered all the eastern nations, and so formed a vast and universal empire. In this state it appears to have been, at the time of Nebuchadnezzar, when the u

bounded ambition of that monarch introduced a new state of things in their religion, or rather an addition to the established worship of the land, by the deification of himself.

The Babylonian kings had many names. The name of Nebuchadnezzar appears to agree with the memorable dream in Daniel, concerning the tree which was to be cut down, but the stump was to remain in the ground; signifying that the kingdom was not to be taken from him, after he was *sensible that the heavens did rule the kingdoms of this world*. Nebuchadnezzar is a compound word. *Nebu* means *to bud, or germinate*; *chad*, *to shoot forth*; and *nezzar*, *a scion or shoot*, which, though it be cut down, will flourish.

THE WORSHIP OF THE TROJANS.

It appears consistent with the order of history, that the worship of the ancient Trojans should follow that of the Babylonians. The intercourse between these two ancient nations, on account of their proximity, must have been frequent, and their customs and habits must also have been similar, both as to their religious and civil policy.

It is evident from the writings of Homer, that the founders of the Trojan monarchy must have had just ideas concerning God and his superintending Providence. Although they admitted, in their list of Deities, something like polytheism, which was nothing more in its origin than a personification of the virtues and vices, yet they acknowledged one supreme being only. These gods are described in the Iliad at one time as asleep on their couches,

"All but the ever-wakeful eye of Jove."

According to Virgil,* the idol of greatest repute among the ancient Trojans was Cybele, "the worship of which," agreeably to the best authorities, "was brought into Troas, or Troy, from Crete by Teucer, the king of the island, and the father of the Trojans." It is literally a Hebrew word from *Chibabel*, 'like Babel,' which shows that the religion of the Trojans came originally from Babylon; and, as the religion of Babylon came from Egypt, which was the worship of the serpent, the religion of the Trojans must have been the same.

I may be told that the goddess Cybele was not worshipped in the form of a serpent, but of a woman. It must, however, be noticed, that the serpent was worshipped under various forms descriptive of its ruling propensities; and, as it was understood to be superior to all animals for circumspection or prudence, so it was a personification of a virtuous woman, who, it must be allowed, possesses that great ornament of the sex in a far higher degree than man.

This idol was worshipped after the manner of the Babylonians, on hills and conspicuous places, which custom, these nations took principally from the Hebrews, who worshipped God on mountains and hills. The worship of this idol became very general throughout all Phrygia. Many of their ceremonies were taken from the ancient part of scripture, but at length they fell into fable, gross idolatry, and superstition. They had a peculiar veneration for the pomegranate and the vine tree, which were used as emblems in the worship of God: the first was figured on the border of the garment of Aaron.

* lib. 3.

Their ceremonies of mortifying the body were carried to the same pitch of frantic madness, as we read concerning the priests of Baal, who cut their bodies with knives when they worked themselves up into ecstasies, and pretended to have divine communication.

It will not be difficult for us to determine the origin of the worship of this goddess. Cybele, in the heathen mythology, is said to have been the mother of the gods, who sprung from the rocks after the deluge; which was evidently taken from that epoch. The wife of Noah, was by them honored as a goddess, and her three sons, Shem, Ham, and Japhet, in after-ages were worshipped.

The history of Samuel also is preserved in the mythology, under the name of Attis, whose mother they feign to have conceived* "by taking the fruit of the pomegranate tree; she had a son, who was brought up by Phorbus, and who, being on the eve of taking a wife, was deprived of her, by a fatal occurrence; soon after he emasculated himself under a pine tree."

This is the account of Samuel mutilated, when his mother went to the temple to ask of God to give her a child, who was taken by Eli, and devoted to the service of God in the temple.

Troy flourished at the time of the Judges of Israel; and its destruction took place about the time of Rehoboam, the son of Solomon. It is worthy of remark, that when Homer sung the battles of the gods with the giants, he sung the battles of the Hebrew leader in the land of Canaan: as may be proved from the synchronism of events recorded in the bible, and introduced by the poet.

Having said as much as is necessary concerning the descendants of Ham, from whom descended twenty two

* Arnobius, lib. 8.

nations, and of their different idolatrous sects, I shall now introduce those nations, which descended from Shem. Concerning Arphaxad the son of Shem, in whose line the Messiah was to come, I have spoken in the chapter of the second order of the patriarchs.

The true worship of God continued among some of the descendants of this people, to the time of Abraham and Moses, for Melchizedeck was king of Salem, which was the ancient name of Jerusalem, and a priest of the most high God : and Jethro, the father-in-law of Moses, was a prince and a priest of Midian. So that, though idolatry was the established worship of the eastern nations at that period, yet the worship of the true God, as it was established by Noah, was not altogether banished from the land of Canaan.

The descent from the patriarch begins in the 22d verse. Elam, Ashur, Lud, and Aram, who were the children of Shem, formed gentile nations. I shall therefore begin with Elam, the eldest son of Shem ; and the father of the Elamites, so often mentioned in scripture, This will introduce

THE WORSHIP OF THE ANCIENT PERSIANS AND MEDES.

The worship of the ancient Persians, is of very great antiquity ;* it is carried back by them as far as the time of Elam, the son of Shem ; they believed him to be the author of their *Soph*, or *holy book*. Undoubtedly, there were sacred books delivered to him by his father Shem, who had them from Noah, the names of which are mentioned in the bible, though we have them not.

* Prideaux, Vol. 1. p. 299.

The descendants of Shem, dwelt to the east of all the descendants of Ham, ver. 30. "And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east," which agrees with Numbers, xxiii. 7. when Balak sent to that part of the country for a prophet to curse Israel: viz. "And he took up his parable and said, Balak the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, come, curse me Jacob, and come, defy Israel." It being known to him that they were worshippers of the God of heaven, and that the Aramitish prophets originally had the power of blessing and cursing, on which ground Balak expected success in opposing Israel. For it is said of Abram, which in Hebrew means, *the father of the land of Aram*, "I will bless them that bless thee, and curse him that curseth thee," Gen. xii. 3.

It is also sufficiently evident, that the founders of this very ancient nation descended from Elam, the son of Shem; that their posterity formed the Persian empire, and gave the name of their progenitor to the first province in Persia, which became the residence of their kings. Dan. viii. 2. "At Shushan in the palace, which is in the province of Elam."

The ancient Persians cannot be ranked with the idolatrous nation; for, descending from the patriarch Shem, they were taught the worship of the true God, which continued among them, when almost all the eastern nations were sunk in gross idolatry. Some writers have charged the Persians with being worshippers of *fire* and the *sun*; but this has been a mistake. It appears, that they most scrupulously adhered to the worship of God in primary things, as was also commanded in the books of Moses, which was much the same as that established by Abraham. In the scriptures we find that the sacred

"ever-burning fire" was used as an emblematical representation of the *ever-living God*. He appeared to Moses in the flaming fire, and led the Israelites through the wilderness by a pillar of fire. It was kept burning in the temple before the altar; it would therefore be as reasonable to charge the ancient Hebrews with being worshippers of the fire, as the ancient Persians, because they kept it burning in their temples.

According to the best authorities, they agree with the Hebrews in the accounts they give concerning the patriarch Abraham, and with the Mahometans in ascribing certain books to him.

THE WORSHIP OF THE MODERN PERSIANS

Was, in many instances, before the introduction of the religion of Mahomet, like the Mosaic, which was introduced by their legislator Zoroaster, who had his learning and religion from the books of Moses, as to essentials. It was, therefore, more like a returning to first principles, than an introduction of any thing new. According to the most authentic account of the Persian religion at this period, they believed that God created the world in six divisions of time; that these divisions of time were not days, but states; each comprehending a certain number of days.

The established religion of the Persians, is, however, Mahometan, who only differ from the Turks in the following particular: the Turks reckon the descent from Mahomet by Abubeker, derived from the Hebrew אב *ab*, 'father' and בכר *beker* 'the first,' i. e. the first father; whereas the Persians begin the descent from Mahomet by Eli, from the Hebrew אלי *Eli* 'my God.'

Ashur, the second son of Shem, appears to have given the name to Assyria. The word *Ashur* means *to bless*, and it originally had reference to the author of all blessing, both in time and in eternity; viz. a belief in the promise, Gen. iii. 15. that the Messiah should come, which, as observed, was taught by Shem. They were, therefore, originally worshippers of the true God.

We have but little said in scripture concerning Lud: his descendants became a very considerable nation, and were a warlike people in the time of the prophets. According to the best authorities, the Lydians had their origin from Lud;* for they are mentioned by the prophet Ezekiel, as coming with Persia to Tyre; and we have seen that the Persians descended from Elam, the brother of Lud. It is also reasonable to conclude, that the Lydians, (in the original *Ludims*) were so called from Lud, as that the Elamites were so called from Elam.

Though they were undoubtedly worshippers of the true God, as taught by Shem, yet it appears, that, in after-time, they worshipped the Moon, as the queen of heaven. This species of idolatry was not confined to the Persians; for as there was a commercial intercourse between the Hebrews, the Persians, and the Lydians, the worship of the Moon, as the queen of heaven, by this means made its way into Judea. They had heard the fame of their renowned temple of Diana, or the Moon, which was built in the great city Magnesia. It was afterwards destroyed, according to Strabo,† by an earthquake.

They were very expert in the use of the bow, as is mentioned by the prophet Jeremiah, ch. xlvi. 9. though

* Josephus, 368, 369.

† lib. 1. c. 38.

some have contradicted it as it stands in the translation ; but the translation is right, for *kaasheth* signifies a bow throughout the scriptures.

Aram, who was the fifth son of Shem, gave this name to the kingdom of Aram, which was afterwards called Syria. By future conquests, however, it was called Assyria ; when the surrounding nations became a part of this empire. The word *Aram*, is the Hebrew word, which is continued in our English bibles to the time of Elizabeth, where the country is called Aram, and the inhabitants Aramites.

The word Aram, literally means, *I will elevate, or lift up*. In the time of the Hebrews, many ages after this period, it was applied to the heave-offering, which was elevated, or lifted up. Undoubtedly, the patriarch Shem gave this name with reference to the ancient belief in the coming of the Redeemer, in remembrance of whom, burnt-offerings, and sacrifices were then *lifted up* before the altar erected by Noah : and which sacrificial worship descended to the Hebrews, and was understood by them agreeably to the original institution.

Although the descendants of Aram worshipped the living God,* yet in process of time, they fell into the polite worship of their brethren, the descendants of Ham. The latter honored the memory of the progenitor of the Aramites, with a temple, which was dedicated to him. The intercourse of the Aramites with the Philistians, who were the descendants of Ham, and who worshipped one of their progenitors, viz : Aram, no doubt, introduced the worship of this deified man among them. They also built a temple to him, as we read in Joshua,

* A word properly used and applied at that day, in opposition to the *dead gods*, or idols.

ch. xiii. 27. *the temple of Aram*, by which policy they were enabled to introduce the worship of their own idols among them. Such has been the craft of bigotry and superstition in all ages.

THE SECOND ORDER OF THE PATRIARCHS

Begins with Noah. The word *Noah*, means *rest*, or to *lead with gentleness and peace*. This name was given to the first patriarch of this dispensation, because it was foretold, that through him, the church, which had departed from its original purity, should again be established. Gen. v. 29. "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." From this passage we learn, that the divine communication, from between the Cherubim, was continued to the second order of patriarchs, notwithstanding the first church had come to its consummation in the time of Lamech. He was instructed to communicate this information, which was given him according to the appointed order of that dispensation.

We find that God gave a new dispensation to Noah, comprehending seven commandments.

The first was, *that they should not commit adultery.*

2d. *That they were not to blaspheme.*

3d. *That they should appoint just judges.*

4th. *That they were not to commit incest.*

5th. *That they were not to commit murder, or injure any one.*

6th. *That they were not to steal, rob, or plunder.*

7th. *That they were not to eat flesh with the blood thereof.*

These were the seven precepts given to Noah, when God renewed the promise of the coming of Messiah to him; a strict observance of which, was to ensure *rest or peace* to the church. From which we may to a certainty conclude, that the commission of those crimes prohibited in this dispensation, constituted the wickedness of the Antediluvians.

Shem succeeded Noah in the supreme government of church and state, which appears to have received the form and order of the first patriarchal institution. He was a zealous promoter of the worship of the true God, and believed that the ancient promise of a Redeemer would, in the fulness of time, be accomplished; on which account the HOLY ONE was to come in his line.

Shem, means primarily, to *put in order—to place—to apply—to put in array*, and in a secondary sense, a *name*, as having been put in order, to be distinguished. Thus we meet with שם יי ה' 'the name of the Lord;' and from this word also, *heaven* is derived, because every thing there is placed in the most perfect order.

The name Shem was given to this son of Noah, because he was to place and keep in order all things respecting the worship of the true God, in opposition to that of the worship of idols; which was established in the line of Ham. Thus the venerable patriarch, in the spirit of prophesy, was instructed to say what should take place among the descendants of Shem and Ham, 1500 years before it was accomplished; Gen. ix. ver. 25, 26. "Blessed be the Lord God of Shem, and Canaan shall be his servant. Cursed be Canaan, a servant of servants shall he be unto his brethren." The literal meaning of which, in the original Hebrew, is, that "Shem and his posterity

will worship the Lord God of heaven, and the Canaanites the descendants of Ham shall be his servants." Which was literally accomplished at the time when the Israelites came out of Egypt, for the Canaanites were conquered by the Hebrews, and thus became their servants, who had been servants to the Egyptians.

Arphaxad succeeded Shem in the government of the church and state ; he was the third son of Shem, and was, according to that ancient constitution, a priest as well as a temporal patriarchal king. The word *Arphaxad* is a compound word, and means *to pour forth and spread abroad the light*. He appears to have been so named, because at this period, he and the church spread abroad the *divine light* concerning the coming of the Redeemer, which *light*, as well as the belief in him, was to lighten every man that cometh into the world. Among all the sons of righteous Shem, Arphaxad was chosen to be the visible head of the true church of God, in whose line the Shiloh, the deliverer, and the light of the world came ; he was therefore properly called *Arphaxad*, or *the spreader abroad of the divine light*.

Salah succeeded Arphaxad. The name *Salah*, which means *to put or send forth*, as a tree its branches, was given to him by his father Arphaxad, because in his time the church, over which he was to preside, began to increase and spread forth its doctrines, in opposition to the idolatrous notions of that day.

Eber, the son of Salah, succeeded to the government of the church. *Eber* is a word, which relates to the covenant of God with man, viz. to redeem him from the calamities of the fall, by the coming of Messiah. It means *to pass over*, and is used in this sense in scripture, alluding to the patriarchal custom of passing between the parts of a divided sacrifice. Gen. xv. 10. Jer. xxxiv. 18.

Entering into a covenant, Deut. xxix. 12. "That thou shouldst enter *into covenant* with the Lord thy God." Eber was applied by the Hebrews to the *passover*, when they came out of Egypt, and accordingly the *passover* was instituted in commemoration of the divine goodness, which *passed over* the first-born in Egypt, and which pointed out the great and last sacrifice at the *passover*, when the Messiah came, who was to pardon and *pass over* iniquity, transgression and sin. This faith in the *eternal sacrifice* seems to have peculiarly characterized the church in the time of Eber; sacrifices by slaying of animals were observed, as types of the coming of the Redeemer: and what is worthy of our notice, is, that the beasts and birds which were commanded to be offered, are said to be clean: "and Noah builded an altar unto the Lord and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar." Plainly meaning, that as clean beasts are used by the prophets to signify the pure affections, all believers in the ancient promise concerning the coming of Messiah, who obeyed the commands of God, should be purified in heart and life, and should finally enjoy eternal happiness. The descendants from Eber, the great-grandson of Shem, were called from him Hebrews; a name they have retained to this day. And thus at this period of the world, it shows their firm belief in the coming of Messiah, who was to *pass over*, and forgive all those who believed in him, and lived agreeably to his precepts.

The next in the order of primogeniture is Peleg. *Peleg* means to *divide*; it is therefore said, *in his days, the earth was divided*. Some have thought that this has relation to the earth; that originally it was in one compact mass, and that at this period of the world, it was divided by an earthquake, as it is at present; but a supposition of

this nature cannot be admitted, because it leaves us conclude, that the divine being could not foresee what should happen, and therefore that, when the time came he found it necessary to make this division. But, leaving such suppositions to those, who can be satisfied with them, I shall give a more rational account of this transaction, more consistent with the understanding of the original writer of the sacred scriptures, which treat of concerning things appertaining to religion, and the full state of man.

By the earth, in scripture language, is frequently meant the inhabitants, Gen. vi. 11. "The earth also corrupt."—Ch. xi. 1. "And the whole earth was of language."—Ch. xix. 31. "After the manner of all earth."—1st Chron. xvi. 23. "Sing unto the Lord all earth."—Psalm c. "Make a joyful noise unto the Lord all ye lands."—Deut. xxxii. 1. "Hear, O earth, the words of my mouth."—1st Kings, x. 24. "And all earth sought Solomon." It is more consistent, therefore with enlightened reason, and we have the authority of scripture to conclude, that some other division was made by the sacred writer. It appears, however, that the names were given by the patriarchs to their descendants, to signify the states of these patriarchal churches; it is also as certain, that at this time a division was made among them; for a singular change took place in the first order of patriarchs, from Adam to Enoch, who is said to have lived 800 years after the birth of their successor. Thus,

Seth after the birth of Enos,	807 y
Enos after the birth of Cainan,	815
Cainan after the birth of Mahalaleel,	840
Mahalaleel after the birth of Jarad,	830
Jarad after the birth of Enoch,	800

That this applies to the ecclesiastical department, or the church, as well as to the patriarchs, may be allowed, because it is said that Enoch walked with God three hundred years after the birth of Methuselah, before he was translated; which is sufficient to convince us, that every considerable change took place in the church, in the time of righteous Enoch.

Thus it is said of the *first five patriarchs*, beginning with Seth, by whom the *first visible church* was manifested, that they lived upwards of 800 years after the birth of their first-born son, to the change which took place in the time of Enoch. The same is said of the *first five patriarchs* of the second order from Noah, by whom the *second visible church* was manifested; they also lived upwards of 400 years only after the birth of their first-born son to the change, which took place at the time of Peleg.

Noah was 500 years old at the birth of Shem, Ham, and Japhet, Gen. v. 32. but as it is expressly said that he lived 350 years after the flood, ch. ix. 29. and that his three sons were married when they went into the ark, they must have been 50 years old at the time of the flood, which authorizes us to state, that after the birth of his first-born son,

Noah lived,	400 years
Shem after the birth of Arphaxad,	500
Arphaxad after the birth of Salah,	403
Salah after the birth of Eber,	403
Eber after the birth of Peleg,	430

But that which confirms us in the opinion, that the division of the earth in the time of Peleg, was a division of the church, is, that from Peleg, to Serug, these patriarchs are said to have lived only half the time of the first five, that is, 200 years after the birth of their first-born son. Thus,

Peleg lived after the birth of Reu, . . .	209 years
Reu after the birth of Serug, . . .	207
Serug after the birth of Nahor, . . .	200

Now, if we consider that at this period, the Chaldean empire was extending its conquests over a great part of the east, that the love of dominion, when aided by power, will not suffer itself to be controlled, it is no wonder that the Chaldean nation put an end to this ancient *patriarchal monarchical* form of government. We have scripture and history to prove, that this division, which took place in the time of Peleg, was a division of the *kingly* and the *priestly* offices, arising from a general apostasy from the true worship of God, which caused a division in the church; the greatest part, either from compulsion, or from the prevalence of example, adopted the polite worship of the Babylonians, the descendants of Ham. Thus the monarchical form of government, which from the time of Noah had been joined to the ecclesiastical, was now *divided*; but the *priestly patriarchal* form was still retained by Peleg, and by his descendants down to Serug. Such also is that which now exists in the patriarch of the Greek church at Constantinople, who is considered as a nominal head, but who has not any power as a temporal prince; or such as the pope, who is reduced to a similar situation.

Again it is said, that this second race of patriarchs to Serug, who were born after the flood, lived 30 years before the birth of their first-born son. Thus,

Arphaxad lived . . .	35 years to Salah.
Salah	30 years to Eber.
Eber	34 years to Peleg.
Peleg	30 years to Reu.
Reu	32 years to Serug.
Serug	30 years to Nahor.

On the first reading, it appears strange that all the patriarchs should be nearly of the same age, at the birth of their first-born son, and deists have often brought this forward as an argument against the bible. But if we attend to the manners, customs, and usages of those ancient people, as mentioned in the sacred scriptures, we shall be satisfied, that it was consistent with the order which was established at that day.

It was a custom among the ancient Athenians, not to enter into the marriage state till they were thirty years of age; and since this custom was derived from the ancient Hebrews, every objection to the patriarchs being of the same age when they married must vanish. The number *thirty* seems to have been particularly attended to by these ancient people, for it appears that they were not allowed to officiate in the priestly office under thirty years of age. This we find to have been the custom afterwards: Numb. iv. 3. "From thirty years old and upward, even unto fifty years old, all that enter into the host, to do the work of the tabernacle of the congregation." This custom was observed by Christ, when he began to preach. Matt. iii. 23. Neither does it appear that the patriarchs married more than once, and that was at the time when they entered into the ministry, which custom is observed in the Greek church to this day.

Reu succeeded Peleg. The meaning of the word *Reu*, is to break, break off, or to break the long established order of things. From this we learn, that as this church departed more and more from the true worship of God to the time of Nahor, who was an idolater; so we are authorized to conclude, that in the time of Reu, the long established order, which had existed from the time of Noah, was broken; and that many opinions were introduced, inconsistent with the doctrine and practice of the

church in his time, and in the time of those who succeeded him. Until this remarkable period, the true worship of God, as established in the time of Noah, was observed, and from the time of Peleg and Reu, the established order of worship was broken. From this period, we are authorized to date the beginning of idolatry, in the line of Shem.

Serug, his son, confirmed this change. The word *Serug* means *to wrap together, to be wreathed or twisted together*, like the tender branches of a vine, Gen. x. 12.—Joel. i. 7. which, in conformity with the preceding state, shows that the church, in the time of Serug, continued the *separation* or *division*. Thus, when the church had fallen into gross errors, the professors united themselves together with those, who had joined the popular idol worship.

This appears to have been the very last stage of this ancient patriarchal church, when the true worship of God was not known as a national, or public worship : but instead thereof, idols, and visible representations, under the delusive idea of a personification of the attributes and infinite excellences of a Supreme, were at length worshipped.

Nahor, the son of Serug, was an idolater of the same cast as his predecessors, who appear to have gradually declined from the true worship of God, to that of figures, which represented the passions and affections. This worship was finally received among the descendants of Shem, who, like the posterity of Ham, the builders of Babel, and the founders of the Babylonish empire, worshipped the same idols. The state of things at this period, was similar to that at the conclusion of the first patriarchal church ; nothing remained of the true worship, by which it could be known what was its origin in

he time of Noah. So universally did idolatrous worship prevail throughout all the nations of the east, that Nahor, the immediate successor of Serug, and the grandfather of Abraham, had joined in the idolatrous worship, as before mentioned.

NAMES AND AGES OF THE PATRIARCHS

OF THE SECOND ORDER.

	<i>A. M.</i>		
	<i>Born.</i>	<i>Died.</i>	<i>Aged.</i>
NOAH	1056	2006	950
SHEM	1558	2158	600
ARPHAXAD	1658	2096	438
SALAH	1693	2126	433
EBER	1723	2187	464
PELEG	1757	1996	239
REU	1789	2028	239
SERUG	1819	2049	230
NAHOR	1848	1996	148
TERAH	1878	2083	205
ABRAHAM	2008	2183	175

This ancient Noahotic church, had now come to its nal consummation. Nahor and Terah his son, the uther of Abraham, alone remained to fill up the lineal escent; but being idolaters, nothing can be said concerning them respecting the true church. We shall, erefore, pursue the order of the sacred history, which ill lead us to

THE COVENANT WITH ABRAHAM.*

The covenant, which was established with Abraham, was not new. It related to the coming of Messiah, and was only a repetition of the promise which God made to Adam; and which he renewed with Noah concerning the certainty of the fulfilment of the *ancient* promise,—that the *Holy One* should, in the fulness of time, appear in the world to redeem man.

A command was given to Abraham, which was not known in any of the former churches. At this period, God commanded circumcision to be strictly observed by him and his posterity; but when they went into Egypt, this rite was neglected, and was again commanded to be observed before they entered the holy land.

* An opinion seems to have been entertained by most people, that Abraham was a person of little consequence, a private individual; and if we were to be guided by many commentators, we should conclude that he was a farmer, a grazier, a kind of itinerant wanderer. But the historical vestiges of antiquity, which are preserved to the present day, give us a very different account of the patriarch. Some writers have been bold enough to affirm, that no particulars of the epoch of Abraham are to be found in ancient profane history. Such, however, may be convinced of their error by turning to Josephus, *Antiq.* c. 8. where he quotes the statement of Berosus, the Chaldean historian. And in Justin. lib. xxxvi. c. 2. we have the testimony of Trogus Pompeius, who says, ‘the Jews derive their origin from Damascus, a famous city of Syria; their kings were Abraham and Israel.’ See also Clemens Alexandrinus, *Strom.* V. and Eusebius, lib. xiii. c. 12. This is also perfectly consistent with scripture, for we find it there stated, that he was a *mighty prince*, Gen. c. xxxiii. 2. And even the sons of Ishmael, were *twelve princes according to their nations*. Gen. c. xxv. 16.

At this period, sacrificial worship was again instituted by divine authority. Sacrifices were understood by Abraham to point to a Redeemer: the dispensation, therefore, given to Moses, which by way of distinction, has been called the *Mosaic dispensation*, and this church, the *Israelitish church*, was more properly the *Abrahamic dispensation*; for the primary commands given to Moses, were only a renewal of those given to Abraham, and which had been neglected during their stay in Egypt.

But the full display of this dispensation was not to be manifested for the term of 400 years, during which time they were to be strangers in a land, not their own. In the fourth generation, all things respecting this dispensation were to be then promulgated, Gen. xv. 16. This was literally accomplished; for Moses, who led them out of Egypt, was the fourth generation from Levi, who went into Egypt, viz. Levi, Koath, Amram, Moses. In this generation, the *law*, the *commandments*, the *rites*, and *ceremonies*, were promulgated on Mount Sinai, in the presence of the whole Hebrew nation.

It is proper here to observe, that the worship of God was not wholly extinct at the time of the call of Abraham, for he was met by Melchizedeck, king of Salem, and priest of the most high God. By this we learn, that, before the time of Moses, the patriarchal Monarch was also a priest, Gen. iv. 3. "And Melchizedeck, king of Salem, brought forth the bread and wine, and he was the priest of the most high God;" that is, he was a priest of that order which had long been established for the worship of the God of heaven at Salem, the ancient name of Jerusalem. This, as I have observed in another place, is mentioned by David, who refers to the church established by Noah, in which the priests were of a different order from those of the Israelitish

church. Psalm lxxvi. "In Judah God is known, his name is great in Israel. In Salem also is his tabernacle :—" but which should be, "In Salem also was his tabernacle." For there was, at that period, an order of priesthood, established among the heathen for the worship of idols, as we learn from scripture ; those nations famous for idolatry, the Amalekites, Amonites, Chaldeans, &c. being then powerful nations.

Many have supposed, from what is said in the epistle of Paul, as it stands in the English translation, that this Melchizedeck was Christ, and that there never was such a person king of Salem. But this is a great error, and if admitted, it would make the account of Abraham's returning from the battle of the kings, when he was met by Melchizedeck, not a relation of a literal, but altogether of a spiritual, transaction.

In the translation, the passage runs thus : " Jesus, made an high-priest forever, after the order of Melchizedeck, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." Heb. vii. The passage in the original is *απατηρ αμητωρ αγενεαλογητος* 'no father, no mother, no genealogy,' that is, no descent from any sacerdotal family, as the Levitical priests had. This is plain from the following verses of the same chapter, 4, 5, 6. " Now, considering, how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And, verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law. But he (Melchizedeck) whose descent is not counted from them (i. e. the

sons of Levi) received tithes of Abraham, and blessed him." Besides, *αγνεαλογητος* cannot refer to Melchizedeck's having no natural genealogy, or natural father and mother; but the Apostle says, "whose descent, (or register,) was not counted after the manner of the sons of Levi." For his deficiency in this kind of priestly genealogy, or descent from any sacerdotal family, is mentioned as one instance of his resemblance to Christ, whose genealogy is particularly traced both by Matthew and Luke, as not having descended from a sacerdotal family, but as having sprung from Judah, of which tribe Moses spake nothing concerning the priesthood. See *Parkhurst's Gr. Lex.* This is also rendered very clear in the Syriac version of the testament, which is one of the most ancient, and was in use when Peter was at Antioch. It is there said, "whose father and mother were not written in their genealogies," viz. in the genealogies of the priests, for all the families of the priests, as well as those of other tribes, from Jacob, were written in their genealogies, which were kept in the temple. But as this method of registering the families by their names, and tribes, had its formal beginning under Moses, there could be no account given of Melchizedeck, who lived 500 years before the commencement of the priesthood of Aaron. That there was a priesthood established for the worship of the most high God, consequently a dispensation prior to that of the Jewish, is also evident from various parts of scripture. We read that, when the Hebrews came out of Egypt, Jethro the father-in-law of Moses was a priest of Midian, and offered sacrifice, at which Moses and Aaron attended, with all the elders of Israel. Exod. xviii. 12. which proves that Jethro was a priest of the most high God, as well as Melchizedeck.

After the time of Moses, we find that this very an-

cient order was frequently adopted. Samuel governed Israel, who officiated in the priestly office. Nor was this order of Melchizedeck, confined to these ancient people ; it was also the order of the heathen nations to the time of Cicero, who, though he filled the office of the greatest temporal power in the world, viz. the consulate, was also a priest. It is also written, that Job, who lived in the time of Moses, and who was the king of Idumea, was employed in the priestly office. Ch. i. 5.

We also find that the holy sacrament was instituted in the most ancient church, before the establishment of the Israelitish church, and that the bread and wine were used as sacred symbols ; Christ commanded the Apostles to observe it, when "he took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is my blood of the New Testament, which is shed for many for the remission of sins."

Deists have frequently amused themselves by attempting to show that there was no necessity for any thing of this nature ; and have concluded that if there had, water would have been more proper than wine, as coming pure from the Creator. But they should have recollected, that the scripture treats concerning the inward and spiritual state of man ; that this state cannot be obtained without passing through trials, troubles, combats and fightings within, against "the sins which do most easily beset us ;" and that by this combat, a new life is given, agreeably to the words of Christ, "the kingdom of heaven is in you." Wine, therefore, was commanded to be used as a proper type, or figure, to represent this new life, having undergone a fermentation, altogether incomprehensible in its nature, by which a pure natural

spirit, or vivifying power is generated. It was therefore a more proper subject than water, to signify the sacred leaven of that divine power, which works in the hearts and souls of all who obey the commands of God, and endeavour to *keep a conscience void of offence towards man*.

From this, we may observe, that Christ was not a priest after the order of Aaron, who was a priest descended from the tribe of Levi, the priesthood being confined to that tribe; but he was a priest after the order of Melchizedeck, in whose person, and in all the priests of that and the first patriarchal order, the kingly or magisterial, and the priestly, offices were united.

It may be satisfactory to the reader to know, that, at the time of Abraham,

THE WORSHIP OF THE SERPENT

Was the worship of the Chaldeans, from which nation he was called to promulgate the worship of God. A serpent in the Egyptian language is called *Oub*; and as the language of Babel, or Chaldee, was originally the same as that of Egypt, *Oub* in the Chaldee dialect had the same meaning. Thus we find that Moses, who was born in Egypt, says, Lev. xx. 27. "A man also, or a woman that hath a (*Oub*,) familiar spirit, or that is a wizard." Here the translators have rendered the word *Oub*, '*familiar spirit*,' but which should have been translated *serpent*. Ch. xx. 9. And the soul "that turneth after such as have familiar spirits, and after wizards, to go a whoring after them;" or "who go worshipping after them," a term used to signify a departure from the worship of God, in allusion to departing from virtue, but which in the original Hebrew is, "and the soul that

turneth after such as have (*Oboth*) female serpents."—Deut. xviii. 11. or a *charmer*, or a *consulter with familiar spirits*. In Hebrew, the noun is singular, viz. or a *consulter with (Ob) a serpent*.—1 Sam. xxviii. 3. "And Saul had put away those that had familiar spirits." In the Hebrew, "And Saul had put away those that had (*Oboth*) female serpents."—Ver. 7. "And Saul said unto his servants, seek me a woman that hath a familiar spirit." In Hebrew, "that hath (*Ob*) a serpent."—Ver. 9. "how he hath cut off those that have familiar spirits." In the original, "that have (*Oboth*) female serpents."—2 Kings, xxi. 6. "and dealt with familiar spirits." In Hebrew, "and dealt with (*Ob*) a serpent," in the singular.—Ch. xxiii. 24. "Moreover the workers with familiar spirits, and the wizards, and the idols." In Hebrew, "moreover, (*Oboth*) the female serpents, and the wizards, and the images, and the idols."—2 Chron. xxxiii. 6. "and dealt with a familiar spirit." In Hebrew, "and dealt with (*Ob*) a serpent.

The apocryphal scriptures are in conformity with the above, for in the narrative which is given concerning the destruction of the idol, *Bel and the Dragon*, by Daniel, or as it should be rendered, *Bel's Dragon*, or *Bel's Serpent*, we have a satisfactory reason given, why he was cast into the den of lions. Daniel had convinced the king, that the worship of this creature was inconsistent with reason, and that he had been imposed on by the priests of this *serpent temple*; he therefore undertook to destroy the serpent idol.* This being accomplished, the people finding that their religion was in danger of being destroyed, demanded Daniel, and the king reluctantly delivered him up to appease their wrath, and he

* See Apocryph. c. v.

was cast into the den of lions. That this was the principal cause, will appear, if we attend to the book of Daniel; for we there find that idolatry was at this time abolished. The circumstance, however, of being cast into the den, is assigned to no other cause, but that of his worshipping God, and refusing to obey the impious decree of the idolatrous Babylonians. But it is remarkable that both these causes, viz. the destruction of the *Dragon Serpent*, in the apocrypha, and the non-compliance of Daniel, are said to be at the same period of the history.

It is reasonable to conclude, that the lords of Babylon, who themselves had been accustomed to all that pomp and splendor, which was displayed in their idol worship, and to which they had been brought up from their infancy, were partial to it; and seeing also the effect, which the destruction of their idols had on the superstitious Chaldeans, craftily prevailed on the king to sign a decree, that whoever should ask a petition of any god, or man, save of the king, for thirty days, should be cast into the den of lions; Dan. vi. 7. 8. By this they knew that they should entrap Daniel, that they should be revenged on him for the insult offered to the religion of their fathers, and thus appease the rage of the people. This shows us how valuable the apocryphal scriptures are, for confirming and explaining many particulars in the prophetic books. For here we have the cause of Daniel's being cast into the den of lions, viz. because he had destroyed their idol, and had convinced the king of the folly and wickedness of idolatrous worship; the particulars of which do not appear in the book of Daniel.

In the time of the kings of Israel, the worship of the serpent, which was then the polite worship of the eastern nations, was observed among them; 2 Kings, xviii. 4.
"He removed the high places, and brake the images;

and cut down the groves, and brake in pieces *the brazen serpent* that Moses had made ; for unto those days the children of Israel did burn incense to it." So that we find, this worship of the Egyptian *Oub*, or *Serpent*, was general 800 years after the time of Moses ; the very serpent he had set up in the wilderness having been preserved among them, to which they burnt incense.

Among the idolatrous nations, who descended from Ham, and who inhabited the principal countries of the east, the serpent was universally worshipped. In the history of the degradation of man, as recorded in scripture, who undignified his nature by bowing to stocks, stones, and inanimate things ; there does not appear to be any species of idolatry, so ancient as that of the serpent ; which was, no doubt, the most prevailing worship of the Antediluvian world. We have an account of no more than eight persons who were saved in the ark, one of whom began the abomination of the old world, by introducing this worship instead of that of the living God.

To some it may appear wonderful, that the serpent,* an animal so disgusting above all others, should become an object of adoration. But such persons will do well to remember, that things of this nature are not done at once, but by degrees. The history of the subtilty of the serpent in Paradise, was preserved by the posterity of Adam, and in process of time, by way of visible representation, the figure was placed in their temples to remind

* Some writers have said that they cannot believe the serpent is more remarkable for its craft or subtilty, than any other beast of the field ; and thus have attempted to invalidate the divine testimony. But for a particular account of the craft or subtilty of the serpent, proving that passage to be true, where it is said, " Now the serpent was more subtle than any beast of the field ;" see ' the Ophion, or the theology of the Serpent.'

them of the certainty of this transaction, and at length became the object of their adoration. This was the reason why the Israelites were commanded to "destroy their altars, cut down their groves, and to burn their graven images with fire."

But when the Israelites were led by Moses through the wilderness, when the brazen serpent was set up by which they were cured, the fame thereof spread to the distant nations of the eastern world like a flood: this was a confirmation to them that it possessed a virtue above every other creature.

Nothing was grand or dignified without the image of the serpent; it became an idol, was placed among the constellations, and divine honors were paid to it. This was the original cause in after-time of that universal veneration for the serpent: it crept into every corner of the east, and the temples of the heathen nations swarmed with images of serpents.

The allegory of the ancient Mercury appears to have had its rise from the serpent. He was represented with a caduceus, around which were two serpents; and had also wings at his head, as was said above.

I have frequently remarked, that this species of idolatry, in its origin, did not consist in the unmeaning adoration of the image, or figure, but was introduced to represent the passions and affections in man; such was the principle of circumspection, subtilty, or prudence of the sensual principle. For which qualities it was then, and is allowed by the best writers on those subjects, to be more famous than any other animal: and therefore, a more proper subject could not have been chosen in outward nature, to represent those qualities in man. This was the custom of the first race of men, as is obvious from the scriptures, where we find that clean and un-

clean beasts, are introduced by the inspired writers, signify the pure and impure affections; agreeing with the natural propensities of the animals mentioned. Thus as the serpent among the primeval people, signified a good sense the principle of *circumspection*, or *prudence* to watch over the appearance of evil; so in an opposite sense it also was meant by them to represent the subtilty of the sensual principle in those, who were perpetually watching to commit evil, by the gratification of that passion to the injury of others; for perpetual watching is a peculiar property of this creature. Hence they were understood by the wings at the head of the ancient Mercury, the affections; which are best signified by wings, the head being the seat of the affections, and wings were used as descriptive of the swiftness, with which the mind flies to the object of its affection. By the serpent around the caduceus, the sensual principle is meant; and by the caduceus, or rod, in the hand of the image, as being the ancient emblem of power, they meant the power which man ought to acquire, that he might bring the sensual principle into due order, so as to govern himself according to the precepts of the scripture. Thus evil therefore did not consist in figuratively interpreting these things; but by confining their views to that visible personification, which led them to look on them only externally, instead of viewing them, as representing the conquest of their own passions and evil propensities. Thus, at length, these visible representations became familiar, and the indulgence of their vices so agreeable that they contented themselves with external worship and adored only the idol.

THE PATRIARCH ISAAC,

According to the law of primogeniture, was the appointed branch, from whom the promised Messiah was to come : therefore it is said, "cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son, even with Isaac." Agreeably to ancient custom, the bond son, who is one not born in lawful wedlock, had no right to inherit, as is the case at this day in all civilized nations.

Some deistical writers have thought that there was a degree of cruelty in the conduct of Abraham towards Hagar, when he thus complied with the request of Sarah. But this was nothing more than what is lawful and right in the present day. Ishmael was not a child; he was at this time fourteen years old; neither does it appear that either Hagar, or Ishmael, were neglected by Abraham. It is said of Ishmael, "he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt," i. e. of the lineage of Hagar, who was an Egyptian. Now as Abraham was a shepherd king, and the richest man in all the east, there can be no doubt that he provided sufficiently for his son Ishmael. This will appear evident, if we turn to the 25th chapter of Genesis, where we find, that, though Abraham had six sons besides Ishmael and Isaac, yet these two only were present, and performed the chief rite at the burial of their father, ver. 9th. "and his sons Isaac and Ishmael buried him." In the 13th and following verses, the sons of Ishmael, twelve in number, are said to be princes of the country : "These are the sons of Ishmael, and these are their names, by their towns, and by their castles, twelve prin-

ces, according to their nations," which could not have been the case, unless they had received great riches from Abraham.

Abraham, having observed that Ishmael had given countenance to the idolatry of Canaan, by marrying the daughter of an idolater, determined to prevent any thing of this nature happening to his son Isaac, by giving him a wife of his own kindred, who had not joined the gross idolatry of the age. He accordingly commissioned his confidential servant to go on that business, saying, "thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell, but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." This being done, the dispensation which God had deigned to give to Abraham, was delivered to Isaac, who in process of time had two sons,

ESAU AND JACOB.

Esau, according to custom, and the law of the land, being the first-born, was to have succeeded his father Isaac, as the visible head of the true church. It is therefore necessary to ascertain, what was the real cause of the rejection of Esau from the government of church and state.

Deists have said, because we read, Mal. i. 2, 3. "I loved Jacob, and I hated Esau," that Esau could not be blamed if this were true, and thus they have endeavoured to represent the scriptures as inconsistent with the philanthropy, which must necessarily be exercised by the divine Being. But there appears to be sufficient reason for the rejection of Esau, even as the narrative stands in the translation. It is said, that "Esau took to wife Ju-


dith the daughter of Beeri, the Hittite, and Bashemath the daughter of Elon, the Hittite, which were a grief of mind unto Isaac and Rebekah :” And in Gen. xxviii. 8, 9. “ And Esau seeing that the daughters of Canaan pleased not Isaac his father, then went Esau unto Ishmael, and took Mahalath the daughter of Ishmael, Abraham’s son, to be his wife.” Thus we find that Esau, by connecting himself with the professors of idolatry, preferred the idolatrous worship as Ishmael had done, to the worship of God, as it was delivered to them by Abraham.

It appears then that Esau approved of the idolatrous worship of the Canaanites, which was the real cause of his being rejected from the primogeniture ; and he confirmed this by the rejection of his birth-right in the contract he made with Jacob. But in order to form a right conclusion concerning this matter, it is necessary to attend to the whole narrative ; for it seems a trivial thing, to give as a consideration for so valuable a privilege, only a *mess of pottage*.

Isaac now drew near to the verge of the grave, and according to the nature of the dispensation given to Abraham, the communication of a divine authority was also given to him, who was to be considered as the visible head of the true church of God, in order to promulgate the certain accomplishment of the ancient promise, concerning the coming of the Messiah ; which was to be communicated by sacrifice and blessing, as typical of him, the great sacrifice, who was to bless man by redemption. Accordingly, we read in Genesis, xxvii. 7, 9. “ Bring me venison, and make me savoury meat, that I may eat and bless thee before the Lord, before my death. Go now to the flock, and fetch me from thence two kids of the goats.” We have found that sacrificial worship was to be observed

by Abraham and his successors, and that nothing was acceptable to God, without a sacrifice. We find also, that this blessing was not to be in the common way of blessing, but it is dignified with the appellation of *blessing before the Lord*. By which phrase in scripture is always understood, *before the altar of the Lord*, where he condescended to receive the sacrifice; otherwise it would have been improper to have said, *before the Lord*. For as it is understood, according to the common acceptation of the words, they were *before the Lord*, in every action of their lives. It must therefore appear, that this was a sacrificial repast before the altar of the Lord, emphatically termed in Hebrew, *before the FACE of the Lord*, which was more immediately so, as there he deigned to commune with man. See 1 Kings, xiii. 6. "Intreat now the *face of the Lord* thy God, that my hand may be restored me again." From which we are authorized to conclude, that the blessing of Isaac, consisted in committing the great charge he had received from Abraham, concerning the sacrificial worship, which was a manifestation of their faith, that the Messiah would come and redeem man, at whose coming the sacrifices and ceremonies were to cease forever.

That this preparation was for a sacrifice of this nature, will appear, if we attend to the narrative, and the custom on these occasions, as recorded in the scripture. Genesis, xxvii. 9. "Go to the flock and fetch me two kids of the goats," evidently refers to the sacrificial worship, agreeably to the dispensation given to Abraham, and that these two kids were male and female, or where was the necessity for killing two kids? which order was also observed in the Israelitish church. Exod. xxv. 18. "Thou shalt make two cherubim in the two ends of the mercy-seat." The word *cherubim* is the Hebrew



word, the pronounciation of which is retained in the European languages. It means, *a likeness of the Divine Majesty*; for as God created man and woman, a likeness of himself, Gen. i. 26. so he appointed the two *cherubim*, as representative of the *male* and *female*, when our first parents fell from this state of perfection. This was done to remind them, not only of the state, in which they were created, but also that by obeying his commands, which they were to receive from the mercy-seat between the cherubim, to which there was no approaching but by sacrifice, they were taught that they might regain that state of happiness, in which they were created. The same is signified, Exod. xxviii. 9, 12. concerning the two Onyx stones, on which were engraven the names of the twelve tribes of the Hebrews, and which were to be put upon the Ephod, on the shoulder of Aaron, who was to bear them before the Lord. This plainly refers to the Messiah, who was to bear the sins of the people, *male and female*, of whom it is said, "and the government shall be upon his shoulder." Again, Exod. xxix. 38. "Now this is that which thou shalt offer upon the altar; two lambs of the first year." Lev. xvi. 5. "two kids of the goats for a sin offering;" ver. 7. "and he shall take the two goats, and present them before the Lord." It is also proper to remark, that as wine was used, in the most ancient times before Abraham, in the true worship of God as a divine symbol; so accordingly we find, that at this sacrifice it is written, "and he brought him wine and he drank." Thus we learn, that this request of Isaac, who was then near the time of his death, was not to gratify his palate by eating, as deists have frequently represented, but it was a solemn sacrifice, *for a sin offering*, as a representative of our great

and eternal sacrifice, "who came to offer up himself, the just for the unjust."

Some have thought that the great distress of Esau, because Isaac had given the blessing to Jacob, was occasioned by a fear of being deprived of the property of his father at his death. But this was not the case, for he is informed in the same words as were spoken to Jacob, when Isaac blessed him, that his "dwelling should be the fatness of the earth, and the dew of heaven." This in the letter refers to an equal participation of the property; so far, therefore, the blessing of Jacob, and the blessing of Esau, as to things of a temporal nature, were equal. This appears evident, at the death of Isaac; as Esau succeeded to his portion of the property of his father, which was great. For, after the death of Isaac, Esau took all that he had in the land of Canaan, and went unto mount Seir; where he was received as a *prince*, his sons as *princes*, his grandsons as *dukes*: Gen. xxxvi. 15. and finally his descendants became *sovereigns* of the land of Edom. So that it is neither consistent with reason nor scripture, to suppose that Esau, concerning whom it is said, *his riches were great*, should be distressed for a simple mess of pottage, when *his wives, his sons, his daughters, and all the persons of his house*, were living in plenty, and were the richest people of the land. Gen. xxxvi. 6.

Esau, however, having, contrary to the divine command, made a league with the idolatrous people of the land, and having joined himself to them in their worship of idols; was not a believer in the coming of the promised Messiah. He indeed esteemed this birth-right in his line, of no more value than a *mess of pottage*, which is a customary phrase, in Hebrew, for any thing that was

considered in a contemptuous light, or as being of little or no account. The great distress, therefore, of Esau, because Isaac had given the blessing to Jacob, could not arise from supposing that he had lost the privilege of the Messiah's coming in his line. There is one subject, however, mentioned by the sacred writer, which appears to have been the real cause of his distress. We have seen that the birth-right, which the patriarchs Isaac and Jacob had in view, was the communication of the certainty of the coming of the Messiah, and the establishment of the visible head of the church, which was already understood by a solemn oath to have devolved on Jacob, because he was a worshipper of the true God. But the birth-right, to which the idolater, Esau, directed his attention, was that of temporal *power and riches only*; which, according to the order of that dispensation, were to descend by solemn ratification to the first-born son; and this seems to have been the intention of Isaac, when he called Esau. This is called by Esau, *my birth-right*. Chap. 27. ver. 36.

From the most ancient times, before Abraham, we find that the ruling patriarchs had the privilege of confirming temporal power, to be exercised by their successors; and this was the blessing given by Isaac to Jacob, and his posterity. Gen. xxvii. 29. "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Hence it was said, *and Esau hated Jacob*. All this was literally accomplished, for the descendants of Jacob subdued the descendants of Esau. When the descendants, however, of Esau got the dominion, which was after they became kings of Edom, they threw off

the yoke, agreeably to the words of the patriarch Isaac, in his blessing to Esau.

Thus we find, that the distress of Esau, arose from the circumstance of his father Isaac, having solemnly, by an offering *before the Lord*, confirmed the temporal power on Jacob and his posterity. This order of things was given to the supreme patriarchal king, or head of the true worship of God, from the beginning of the most ancient church to the time of Abraham. For he was ranked as a patriarchal prince, by the king of the country, when he went into Egypt. Gen. xxvi. 16. "And Abimelech said unto Isaac, go from us: for thou art much mightier than we."

We are by this means enabled to make a proper distinction, between the *birth-right* of Esau, and the *blessing* of Jacob; and to account for the distress of the first-born of Isaac, who had solemnly renounced the right of primogeniture, as it respected the coming of the Messiah from him. He looked only for temporal power, which had, contrary to his expectation, and even the intention of Isaac, been confirmed by sacrifice on Jacob, from whom the Messiah was to descend in the believing line, in which the true worship of God was preserved. This also appears from the original words, *Ish taam*, which are translated, '*a plain man*;' but these words literally translated, read thus, '*a man of perfection*,' alluding to the true worship of God, which was *perfect worship*, in contradistinction to that of idols, to which Esau was attached. The septuagint render the Hebrew nearer to its true meaning by *απλαστος*, '*without guile*:' thus they apply the original words to the man, but the Hebrew refers to the perfection of the true worship of God, instead of referring to Jacob. From which it must appear, that as Jacob believed in the fulfilment of the promise.

that the Messiah should come to redeem man, it was said with propriety, "I loved Jacob, and I hated Esau."

THE PATRIARCH JACOB

Now became the visible head of the true church of God, and the sacred writings of the ancient churches, remained with him, such as *the book of the wars of Jehovah*, *the book of Jashur*, and others mentioned by the venerable penman, Moses. Jacob and his twelve sons, left the land of Canaan, and took up their abode in Egypt, until, by a divine power, they were delivered and restored to their own land.

But an objection has often been made by deists, to this part of scripture; viz. when the promise was made to Abraham, we read; "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them, four hundred years. But in the fourth generation, they shall come hither again;" but it appears, that they were only two hundred and fifteen years in the land of Egypt.

It is not strange that deists have objected to this, when many commentators have given different statements respecting it. If, however, we add the years of Koath, Amram, and Moses, it will show that they could not have been in Egypt four hundred years. Koath, the son of Levi, then a child, went with his father into Egypt, and died, aged 133 years; his son Amram, the father of Moses, lived 137 years; and Moses was eighty years old when he led the Hebrews out of Egypt: these added together, make no more than 350 years. From this number when he went into Egypt, we must subtract

the age of Koath, the years that Amram lived with his father Koath; and the years that Moses lived with Amram; which would reduce the number 350, to 215 years, this being the time they lived in Egypt.

Paul reckons, that from the first promise made to Abraham, to the promulgation of the law in the first year of the Exodus, 430 years, 215 were expired, when they went into Egypt. These are computed from the time of Abraham's arrival in Canaan, viz. twenty five years from the time of the promise to the birth of Isaac, sixty years to the birth of Jacob, Gen. xxv. 26. who was 130 when he stood before Pharaoh, xlvii. 9. being 215 years of their sojourning in Canaan, before they went into Egypt. From this, which is the scripture statement, it appears that they were exactly 215 years in Egypt.

NAMES AND AGES OF THE PATRIARCHS

OF THE THIRD ORDER.

	<i>A. M.</i>		
	<i>Born.</i>	<i>Died.</i>	<i>Aged.</i>
ABRAHAM	2008	2183	175
ISAAC	2108	2288	180
JACOB	2168	2315	147
LEVI	2255	2392	137
MOSES	2433	2553	120

Moses, therefore, was the last of the patriarchs: he was the son of Amram, born in Egypt, during their persecution. Amram was the grandson of Levi, who had lived upwards of thirty years with Isaac, so that he had

received all his information, as well as the sacred writings, from the patriarchs.

THE WORSHIP OF THE ANCIENT GRECIANS

Has been said by some writers to have descended from the Egyptians, Babylonians, and Arabians. But it does not appear, that we can, with any degree of certainty, trace the Grecian mythology so far back as the time of Moses. We have authority, however, for concluding that their altars were first sprinkled with the waters of Canaan, after the Hebrews had returned from Egypt.

We certainly are not authorized to charge the most ancient Greeks with *polytheism*, or with worshipping a plurality of gods. It appears from all their writers, that they acknowledged but *one* God only, the Maker and Preserver of the world. Homer describes the gods at one time as asleep on their couches,—

‘All but the ever-wakeful eye of Jove.’

Pythagoras says, “God is one, and all in all, the light of all powers, the beginning of all things, the torch of heaven. *Father, life, mind*, and motion of the universe.” Empedocles, “From this one entity, proceed all things that have been, are, and shall be.” The same bible-truth was supported by Parmenides, Thales, Anaxagoras, and others of that age. Socrates was put to death for asserting the unity of God; and Plato observes, “God is that entity, which hath being in himself, the beginning, middle, and end of all things.” Jamblicus,

"God is sufficient in himself, *goodness* itself, the *fountain*, and *root* of all things, intelligent, and intelligible." Proclus, "*King* of all things, the only God, who produceth all things of himself, the *end* of *ends*, and first cause of all operations." Simplicius, "from him proceeds all *light*, all *truths* from the divine truth, the beginning of all beginnings, the source and origin of all goodness, the cause of causes, God of gods." Plotinus the Platonist, and Porphyry his successor, with the rest of that sect, write to the same effect.

The unity of God was also asserted by the Stoics. Epictetus says "There is but one God, the Governor of all things, who is not ignorant of our works, words, and thoughts." This great truth was acknowledged by all the ancient Greek theologians: Chrysippus, according to Plutarch, says, "there cannot be any other beginning, but from Jupiter, who is the nature and providence of all things." Also Aristotle and his followers acknowledge "an infinite and eternal Mover, the *Cause* of *causes*, the *Father* of the *gods* and *men*, the Preserver of the world." Orpheus says, "The great King is seated in heaven, he is invisible, yet seeth all things."

All the Greek writers agree, in stating the ancient Grecians to have had *one* supreme and *eleven* subordinate gods viz. Jupiter, Saturn, Bacchus, Apollo, Mars, Minerva, Diana, Juno, Venus, Ceres, Mercury and Vulcan. These, in after-ages, or at the time of Homer, about 1000 years before Christ, appear to have been worshipped by them. The truth is, when the Hebrews came out of Egypt, the Greeks being neighbours, had heard how the twelve tribes were delivered, and by what mighty power they conquered the land of Canaan. This was, no doubt, the reason why the Greeks committed these deities to the pages of their mythology: who were

fterwards personified, applied to their principal leaders, and worshipped.

I shall, therefore, draw a parallel from the most approved writers, between the patriarchs and those called *he heathen gods*; and when the circumstances which are related, concerning these deities, are shown to be the same as are recorded by the sacred penman, it will be allowed that the mythology was framed from the scripture, or that, agreeably to their significant representative method of writing, these writers conveyed the truths of the scriptures in such allegorical figures.

Eusebius has given us much information respecting his subject, from Sanchoniathon, the Phœnician historian, who says, “the great God, *Elion*, generated the heaven and the earth.” *Elion* is a Hebrew word, which was literally copied by the Greeks, *ελειον*, and which means, the *most high*. The same word is applied to God. Gen. xiv. *El Elion*. GOD MOST HIGH.

The wife of *Elion* is said by the above writer to be *Berith*, a Hebrew word, which means, *covenant*, so it is rendered in the translation, but it more properly means, *purifying sacrifice*; which God ordained for his people; and which was considered by the church as the mother of mercy. The Phœnicians and the Canaanites supposed, that this *Berith* was a goddess, the wife of *Elion*, the *most high*. And hence we read, Judges viii. 33. that the Israelites, after the death of Gideon, fell into the idolatry of the heathens, and worshipped this Phœnician idol. *Baal-Berith* means ‘*the Lord of the covenant*,’ or, ‘*the Lord of the purifying sacrifice*.’

It appears evident, that the Saturn of the heathens, was Noah: Saturn was called by them, *the father of all*,—*preacher of righteousness*—that under Saturn, all things were each other’s in common—that under Saturn’s reign,

all was peace ; it was therefore termed, *the golden age*—that all men used one speech—the wife of Saturn was called *Rhea*, or *earth*. Noah was called, *a man of the earth*, or *a husbandman*—Saturn is said to be *a planter of vines*, as *Noah planted a vineyard*—It is recorded of Saturn, that he drank the juice of the grapes, and was drunken—that he was the author of a law, which forbade the gods to behold the nakedness of men, alluding to the crime of Ham.—Saturn is said to have arisen with his wife and children, from the sea—*like Noah after the deluge*—A ship was one of the symbols of Saturn, in which he sailed about the world—Saturn, like Noah, foretold Deucalion's flood—Saturn, is said to have devoured his own children, except three, Jupiter, Neptune, and Pluto : *which alludes to Noah, and his three sons*, Shem, Ham, and Japhet—Saturn, and his three sons divided the world, *the same is said of Noah*.

Janus, as well as Saturn, in the mythology, without doubt, refers to Noah. The Latins appear to have derived it from יין *Jain*, 'wine,' adding the masculine termination, *us*, which makes *Jainus*, or *Janus*, a door, or entrance ; a name very proper for Noah, who, on his entrance into the new world when he descended from the ark, was the first who planted the vine.

It must necessarily be allowed, that Neptune was Japhet, the son of Noah. Bochart derives the name of Neptune, from נִפְתָּה *Niphta*, which belongs to Niphal, or the passive conjugation of פָּתַח *Patha*, 'to enlarge : ' Hence it is said of יָפֶת *Japhet*, Gen ix. 27. "God shall enlarge Japhet."

Neptune, was called by the ancient Greeks, Ποσειδων which has a similar meaning, with Japhet. Herodotus says, that the Ποσειδων was used by the Lybians, who worshipped this idol. This word is verbatim, the same

as the Phœnician פֶּשֶׁטַן *Pesitan*, from the root פֶּשַׁט *Pesit*, 'to rush from concealment,' as Japhet from the ark, 'to spread abroad, to expand:' from which it appears, that the Hebrew, Phœnician, and Greek have the same application, and mean Neptune or Japhet. Bochart says,* Japhet, passed for Neptune, the god of the sea, because his portion was in the Islands and Peninsulas. So Lactantius,† All the maritime places, with the Islands, belonged to Neptune.

The Phœnicians and the Greeks style Jupiter *Zeus Zeus*. This word is derived from חָם *Ham*, which in both Hebrew, Phœnician and Greek, means 'heat.' The Egyptians soon after the flood, called Ham the father of Egypt,‡ which appears perfectly true, for Egypt is called in scripture, both by the name of Mitzraim, the son of Ham, and of Ham also. Psalm cv. 23—27. "Israel also came into Egypt, and Jacob sojourned in the land of Ham." Ham was written by the Greeks Ἀμμων *Ammon*. Hence he was called *Jupiter Ammon*.

Sanchoniathon, and Philo-Biblius call Jupiter *Tsedek*, which is literally taken from צֶדֶק the Hebrew word for 'Just.' Jupiter is also called, *Taranis*, which means, 'to thunder;' from the Phœnician word תַּרְעִים *tarem*, and the Hebrew רַעְמָה *rangmah*, 'thunder.'

Jupiter is evidently derived from יָה *Jah*, so called by the Greeks, *Ja*, and πατήρ, *father*, i. e. *Ja*, or *Jehovah father*. The circumstances, and acts attributed to Jupiter are evidently taken from the scripture. Jupiter is said in the mythology to have rebelled against his father, Saturn, as *Ham rebelled against Noah*.

* Phaleg. l. 1. C. 2.

† De falsa Relig. l. 1. C. 11

‡ Vossius de Idolat. l. 1. C. 27.

Juno, in the mythology, is fabled to be the wife of Jupiter. It is proper to remark, that, among the heathen nations, the sun and the moon were their primary idols, and in reference to these two idols, the prophet says, "Bel boweth down, Nebo stoopeth." Isaiah xlv. 1.—*Bel* signifies *the sun*, from the Hebrew אל *El*, 'God,' the sun being the supreme object in all nature, and the soul of animal life. Hence, also, the Greek ἥλιος, *the sun*; and, as the Babylonians applied this word, אל *El*, or *Bel*, to the *sun*, so they applied נבו *Nebo*, to the *moon*, as the word in connexion with אל *El*, signifies, for *Nebo* means, *to increase*, and in connexion with the sun, means, the moon when increasing in light: thus it appears, that we have a true understanding of this passage of scripture.

Apollo was also one of the appellatives of Joshua. Ἀπολλων *Apollon*, means 'to destroy,' so Joshua was a destroyer, commanded to destroy the idolatrous worship of the Canaanites—Joshua, in Hebrew, means *a saviour*, thus by destroying the idolatry of the Canaanites, he was appointed to be the saviour of the Hebrews.

The name of *Apollo* has never been carried further back than the time of the ancient Greeks, before the time of Homer, but it is evidently derived from the Hebrew הפלה *Hapolaah*, 'to separate, divide.' The vulgate renders Exod. ii. 7. quanto miraculo dividet, *to divide miraculously; to separate between the good and evil—to pronounce judgment—to intercede between the judge and the criminal—A wonderful separation, exceeding experience, power or expectation.** Gen. xviii. 14. 2 Chron. xxvi. 15. All which most eminently applies to Noah.

* Vide Parkhurst, l. 1.

who was appointed to pronounce *judgment*, to *intercede*—and finally, to *separate*, until judgment was executed.

History and tradition had handed down to the ancient Greeks, all the circumstances of the flood, and the destruction of the old world, by this פִּלְגֵּם, *miraculous judgment*, from which word they framed the word Ἀπολλων *Apollon*, 'to destroy.' This also gave rise to the Delphic Oracle: for as Noah had been a wonderful oracle to the Antediluvians; so the ancient Greeks built a magnificent temple, at Delphos, and erected a statue, to perpetuate that awful miracle, and the man who had been obedient to the divine command. In the hand of the statue, they put a golden bow, mentioned by the Greek poets,—

"He from his golden bow."

Which was taken from scripture, in the narrative after the flood, viz: "I do set my bow in the cloud."

Diodorus, speaking of Apollo, says, that by the wars of the gods, the giants became extinct. Nothing can more accurately point out the period of the deluge. In Gen. vi. 4. it is said, "There were giants in the earth in those days:" and by the judgment of God, the whole race was swept from the face of the earth, except Noah, and his family, the *giants*, or *great men*, together with all of inferior degree, appear to have been swallowed in the universal ruin.

Apollo is rendered famous by Homer, for destroying *Typhon*; *Python* and *Typhon* are only dialectic variations, they mean the same man, viz. Og, the king of Bashan, as follows under *Hercules*.

Bacchus, from the place where he obtained a knowledge of all the learning of the east, was called *Diony-*

sus; i. e. *Dio* and *Nisi*. Plutarch mentions the flight *Διοφυσεω* of *Dio-nysius*. Homer speaks of the city *Nisa*, sacred to Bacchus. *Nisi* was a city close to a mountain in Arabia, near Egypt, where Moses was received when he fled from the face of Pharaoh. At *Nisi*, he resided forty years, and was instructed in mount Sinai respecting the rites and ceremonies of the worship of God. For this reason, it was, that he erected an altar there, which he called *Jehovah Nisi*. Exod. xvii. 15. The same is said of Bacchus, by Ovid. "Bacchus was instructed in the highest wisdom in a mount of Arabia, called *Nisi*." Diodorus Siculus informs us, that the ancient Brachmans acknowledged the whole system of their civil and religious policy, to have been derived from Dionysius; that in consequence of their veneration for that personage, who introduced the knowledge of religion and literature into India, divine rites were instituted in honor of him.*

It is proper to remark, that *Nisi*, and *Sinai*, have a similar signification. *Sini*, in Hebrew, by putting the נ N. before the ס S. is *Nisi*; and as סניני *Sini*, has the same meaning, as *to hurt*, or *wound*, which is derived from it; and as נסי *Nisi*, means *a refuge*, *a banner*; so Moses, by a change of the letter, called the altar *Nisi*, and yet preserved the meaning of the root *Sini*, saying, in effect, *Jehovah*, who is *my defence*, will *wound* all who shall sacrilegiously ascend his holy mountain. Exod. xix. 21.

Bacchus is said in the mythology, to have been born in Egypt; put in an ark and exposed to the waters; the same is recorded concerning *Moses*. Bacchus had two mothers, so had *Moses*, his own mother, and the daughter of Pharaoh.—The flight of Bacchus was toward the Red

* Ind. Antiq.

sea ; *so was the flight of Moses*—One of the symbols in the theology of Bacchus was a serpent ; *Moses set up the brazen serpent in the wilderness*—Bacchus had great numbers of women in his army ; *so had Moses in his journey to Canaan*—Bacchus is said to have dried up the rivers *Orontes* and *Hydaspes*, by striking them with his Thyrsus, and passed over them ; *Moses divided the Red sea, and the river Jordan, with his rod, and passed through them*—That an ivy stick thrown on the ground, by Bacchus, crept like a dragon ; *so by the command of Moses, the rod was cast down and became a serpent*—Bacchus was called *Dionysus* ; *which is the inscription on the altar*—A dog was given to Bacchus, as a constant companion ; *so Moses had his Caleb, which in Hebrew means 'a dog'*—That the enemies of Bacchus were covered with darkness ; while those who were with him enjoyed perfect day—*the same is recorded of Moses*—That Bacchus drew water out of a rock, by striking it with his Thyrsus ; and that wherever he went, the land flowed with milk and honey ; *Moses struck the rock, and the waters gushed out, and the land of Canaan was said to flow with milk and honey*—Orpheus calls Bacchus, the legislator, and attributes to him two tables of laws—Bacchus is said by the Greeks, in the mythology, to have had Silenus for his adviser. This word is the same as the word שִׁילָן *Shilan*, which means to *overspread* a large space of ground by a vast population, and this is the same with שִׁילָה *Shilo*, 'the Messiah,' the angel sent to conduct the Hebrews to Canaan : " and unto him shall the gathering of the people be." Gen. xlix. 10. Hence the Greeks say, that Silenus was the great instructor of Bacchus—In the mythology, Silenus is employed in treading out the grapes ; which is the same as is said of *Shilo*. Gen. xlix. 11. " and his clothes in the blood of grapes."—They make

Silenus to drink wine, and to feed on milk : the same is recorded of *Shilo*. - His eyes shall be red with wine, and his teeth white with milk."

Pan, the god of shepherds, was one of the companions of Bacchus, but this was taken from the Messiah, who is called the shepherd of Israel. Silenus not only agrees with Messiah in name, but also as to his genealogy. Diodorus Siculus* says, "the first that ruled at *Nysi*, was Silenus, whose genealogy is unknown by all, by reason of his antiquity." Thus the place where Silenus is said to have reigned, was *Sini*, or *Nysi*, where he condescended to deliver the tables of the law, before the sacred altar, *Nysi*, in the temple of Jehovah. We cannot suppose, as some have, that this was all done on a barren, rugged mountain, in the open air : the city of *Nysi*, was referred to by Homer, which was sacred to Bacchus, or Moses ; consequently at this very distant period, near 1200 years before the dispersion of the Jews, we have undeniable proof, that in the very neighbourhood of mount *Sini*, was the city *Nysi*, which was of sufficient consequence to be noticed by Homer.

It must appear evident, that when Moses fled from the face of Pharaoh, it was to this mountain, or city, in Arabia, where he resided forty years, and where he acquired a knowledge of all the learning of the Arabians, as he had, by dwelling to the fortieth year of his life, in his native country, gained a knowledge of all the learning of the Egyptians. Now as the Arabians were, at that period, a very refined and scientific nation, it is reasonable to conclude, that Moses, who was the kinsman of Joh, the then reigning king, would be received at the Idumean court, consistently with his rank, and relation-

* L. 3.

ship, as also in their colleges, that he might acquire that learning and information, so necessary for the important situation he was intended to fill.

In short, the whole of the mythology is taken from the scripture, as may also be seen in the fable of Cupid and Psyche. Psyche, the daughter of a king, and the most beautiful female in the world, attracts the attention of a deity, whom the mythologists call Cupid. She is carried by a zephyr to a most magnificent palace, in the midst of a beautiful garden, where she has been informed her intended husband would visit her in the evening, when the nuptials were to be celebrated. She retired, and was informed by invisible agents, that he is only to come in the darkness of the night. That her two sisters visiting her, she told them of her good fortune, viz. that she was married to a deity, who visited her every night, but that she had never seen him.

Her sisters being envious at her good fortune, informed her, that as the oracle had said *she was not to be married to any one of mortal descent, but to a being fierce, implacable and malignant as a viper, a monster terrible on earth, and formidable to the gods themselves*, that under the appearance of a young man in the bloom of life, she was actually married to a monstrous serpent. It is said, that they induced her to break the agreement made between her and her husband, which was, that she was never to see him till she was translated to the gods and goddesses. They advised her to rise in the night when he was asleep, to procure a light, and to destroy him, that she might save herself, as in the end he would devour her. Thus, having taken their advice, she arose, and taking the light she had concealed, discovered by his wings, and the bow and arrows which lay by the side of the nuptial bed, that he was Cupid. But being over-

come by his beauty, and lost in contemplation, she let fall from the lamp, a drop of scalding oil on his shoulder, which waked him. Finding she had broken her faith, the offended god sprung up, spread his wings, and carrying her up with him a little, let her fall softly on a cypress tree, the emblem of his dying affection. Psyche having transgressed, is appointed by Venus, (in order to reconcile her) the celestial goddess, and mother of Cupid, to perform certain labours, which appear impossible for her to accomplish, in which, however, she is assisted by invisible agents. That at length the period of her trials and sufferings being over, Mercury was dispatched by the gods to bring her to heaven, where, on drinking ambrosia, she became immortal, and her celestial marriage with Cupid was celebrated.

The whole of this fable, must appear to the intelligent reader, to be taken from the scripture account of the fall of man, a personification of the intercourse first established between God and the church. First, the mythology states, that Psyche was the daughter of a king, and the most beautiful female in the world. *Eve was the most beautiful of her sex, and the daughter of God, created, and not born after the manner of men.* 2d. That Cupid was never to be seen by Psyche, on earth, and that he was always to come in the night; the voice of the Lord God walked (Heb. went forth) *in the garden, in the cool of the day.* This custom of the bridegroom, not being permitted to see his bride on the nuptial night, was a very ancient one at the time of Jacob, which was derived from the most ancient times before the patriarchs. 3d. Psyche was placed in a beautiful garden; *our first parents were placed in Eden.* 4th. That the oracle had said, Psyche was not to be married to any one of

mortal descent; *Satan, who had presumed to be the oracle to Eve, told her, YE SHALL BE AS GODS.*

5th. Psyche being informed by her envious sisters, that her husband was a monstrous serpent in the form of a young man, breaks the solemn agreement that was made between them, which dissolves the union, and she is cast out of the garden; *Adam and Eve disobeyed the divine command, and, by listening to the insinuations of the tempter, were driven out of Eden.*

6th. When Psyche had been unfaithful, and had discovered Cupid to have wings, he soared away, taking her up a little, and then dropped her; *wings, in scripture, and among the eastern writers, signify the affections, which fly to the object of their love.* Adam and Eve were made sensible of the affection which God had for them, who, though he could not permit them to remain in Eden, mercifully saved them from destruction, by the promise of a Redeemer.

7th. Tasks and labours were appointed her by the goddess Venus, which, if she could perform, she was to be reconciled to Cupid; one of which was, to descend into the infernal regions, and to bring back in a casket, some of the beauty of the Stygian queen. *This agrees with the order of things established after the fall. Man had lost his innocence, and suffered himself to be governed by passions, contrary to the heavenly life, in which he was created. The divine communication having been withdrawn, a medium became necessary; the cherubim, and flaming sword, the symbols of the divine presence, were placed at Eden; "tasks and labors," rites and ceremonies were ordained to be observed, as proof of true repentance, by which that mental beauty, or state of things, was to be obtained, which had been lost by disobeying the divine command.*

8th. Psyche having experienced many troubles, and having also performed the tasks and labours assigned her, by Venus, Mercury was dispatched to bring her to heaven, where she drank ambrosia, and became immortal; which is perfectly consistent with the scripture, concerning the state of things after the fall, when God established the covenant with Adam, by the observance of which, after he had manifested his obedience, by a life conformable to the sacred precepts, he was to obtain eternal happiness.

The word Cupid is derived from the Hebrew word **כפר** *Cuphid*, 'to deliver,' with **נ** *caph* prefixed, i. e. like the deliverer from evil. Psyche is derived from **פסח** *Pasche*, 'to pass from side to side,' signifying the state of man, after the fall, who had passed from a state of perfection to imperfection. Hesiod, the most ancient theologian among the Greeks, who lived 1200 years before Christ, says, that "Cupid was produced, or manifested, at the same time with Chaos, and the Earth," and it must be allowed, that this first going forth of the Holy Spirit, to create, was the first manifestation of his love for man. The same writer also says, that "the primeval people always understood by the word **כפר** *Cuphid*, 'heavenly love.'

Jupiter was their principal god; to him they attributed the origin of the world; even in the time of Homer, they styled him, "the father of the gods and men." The word Jupiter is a compound word from *Jao*, so called by Diodorus, from *Jehovah*, and *pater*, 'father,' i. e. *Jehovah the Father*. They believed that he alone possessed the attributes of omniscience, omnipresence, and omnipotence; and represented him as descending on, and shaking the mountain Olympus, when he threatened his rebellious offspring with destruction. But this is taken

from the awful and majestic descent of God, on mount Sinai, which they likened to the mountain Olympus. This circumstance, when their descendants fell into idolatry, was believed to have taken place on this mountain : hence they called him *Jupiter Olympus*, or the *Olympian Jupiter*, in imitation of the descent of God on Sinai. Thus have the law-givers in different nations, who wished to make their laws revered, pretended to have received them from some god, or goddess, as Numa from *Egeria* ; Zaleucus from *Minerva* ; Lycurgus from *Apollo* ; and Minos from *Jupiter*. Hence it appears, that the history of the twelve tribes of the Hebrews, laid the foundation of twelve sects among the Greeks, each sect having their idol.

In the mythology it is also said, that Mercury was born in Egypt ; that he was the secretary of Bacchus, and the messenger of the gods, and that with his caduceus, or rod, around which were two serpents, he could perform wonderful things. But it is plain, by comparing these things with the facts recorded in the bible, that the true Mercury was Aaron, for Aaron was born in Egypt, and was the messenger from God and Moses, to Pharaoh. The caduceus, or rod, around which were two serpents, is in perfect agreement with the rod, which was cast down before Pharaoh ; and which, with the rod of the Magicians, produced two serpents ; but the serpent of Moses, swallowed the other serpent rod of Jannes and Jambres, the magicians who opposed Moses. This was the origin of the two serpents, twisted round the rod of the heathen Mercury.

Hercules is said to have fought against Typhœus, and the rest of the giants, by the command of the gods : thus it is also written, that Joshua fought by the command of God, against the Canaanites, men of great stat-

ure, the sons of Anak. Vossius says, this oriental Hercules, for many ages more ancient than the Theban, was Joshua, who made war with the Canaanites.

The ancient Grecian Hercules, appears evidently to have been Joshua. The Greeks worshipped the orb of the sun, in Hebrew **הָרֵס** *Heres*, i. e. 'burning.' *Hercules* is a Greek word, the same with **Ἡρακλῆς** i. e. 'Hera's glory,' which in Hebrew is **הַרְיָן** *Horin*, 'Chiefs, Princes, Heroes.' Eccles. xi. 17—**בְּנֵי הַרְיָן** *sons of princes*; and thus he was called by them, *the glory of the sun*, which was worshipped by them, and the people of Canaan.

It further appears, that the ancient Hercules was Joshua. Lucian* says, "the Celti call Hercules, in their native tongue, *Og-mius*." And Dickinson:† "But **Ὀγμιος**, *Og-mius*, is from *Og*, 'the slain giant';" for as the Greeks called Apollo, from the slain dolphin **Δελφίνιος**; so Hercules, i. e. Joshua was called **Ὀγιος**, *Ogius*. Bochart‡ also says, that *Ogmios* is a Phœnician or Hebrew word, from **עֲגִמִּי** *Ogmi*, 'to be grieved, tortured,' says Parkhurst, on account of his many labours and suffering.

It is said in the mythology, that while Hercules was fighting, he was assisted by Jupiter, who rained hail-stones which destroyed great numbers of them: the same is recorded in the book of Joshua, "the Lord cast down great stones from heaven upon them, unto Azekah, and they died." That the giant Typhœus, mentioned in the Grecian mythology, and by their poets, was Og the king of Bashan, appears from unquestionable authority. This word in Greek, (the language in which

* Lucian in *Hercul*.

† Delphi Phœnici. c. iv.

‡ Vol. i. 633.

the heathens wrote their mythology) signifies to *kindle* or *smoke*, and has the same meaning with the Hebrew word *Og*, to *bake*, to *burn*; so that *Typhæus* and *Og*, in both languages are the same. That *Typhæus* and *Og* were only different names for the same person, will appear from Homer, who, speaking of Jupiter's striking down the giant Typhœus with his thunder, informs us, that the chief of the giants had his bed in Aremis.

"In Aremea Typho's bed remains." ILIAD.

That Aremea, where Homer says, "the giant's bed remains," was the same as Syria, is certain. Strabo* says, "by the Arimi, they understand the Syrians now called Arami. This name, as is observed above, instead of Syria, has been continued in the English translation of the bible, to the time of Elizabeth, where Syria is called Aram, and the Syrians Arimeans.† The bed of Typhœus, therefore, being said by Homer to be in Aremea, or Syria, is in perfect agreement with the account we have of the bed of Og, Deut. iii. 11. "For only Og king of Bashan remained of the remnant of the giants: behold, his bedstead was a bedstead of iron. Is it not in Rabbath of the children of Ammon?" in which passage Aram, or Syria, is referred to as above. Hence it appears evident, that the true Hercules was Joshua, and (as was observed) when Homer sung the war of the giants with the gods, he borrowed the account of the astonishing transactions of the Hebrew leader in the land

* lib. 13.

† Strabo. 1. 16.

of Canaan, to add majesty and dignity to the pages of the immortal Iliad.

It is also said in the mythology, that "Hercules Bacchus made an expedition to India;" but as we find nothing concerning such an expedition being made by Moses and Joshua, to that part of the world which we call India: this seems to set aside all that has been said to prove, that the ancient Hercules and Bacchus, were Joshua and Moses. We shall, however, easily get over this difficulty, by proving that the land of Canaan was anciently called India.

Vossius* says, "the ancients called all parts east of the Mediterranean sea, India." This also appears from Ovid, who says, "Perseus brought Andromeda from India." But Perseus did not bring his wife Andromeda from modern India, but from Joppa, a town in the land of Canaan, according to Strabo.† Therefore it is evident, that the expedition which Hercules and Bacchus are said to have made to India, will perfectly agree with the expedition of Moses and Joshua, to the land of Canaan. All these things prove to a demonstration, that the characters of the heathen gods, (so called) as well as the materials for framing the mythology, were taken from the computers of the religion of the Greeks, from ancient pages of the bible.

* De Indis lib. 1. c. 28.

† See Amos.

THE WORSHIP OF THE ANCIENT ROMANS

Was, in its origin, much the same as that of the ancient Grecians ; for they believed that Jupiter, i. e. *Jao-pater*, or *Jehovah the father*, (as above) was the supreme of all the gods. Like the Greeks, to him they assigned all the attributes of the God of heaven ; but to their subordinate gods, or rulers, they assigned a dominion only over certain things. Juno, over *plenty and riches* ; Venus, *beauty* ; Minerva, *wisdom* ; Vesta, the *earth* ; Ceres, *corn* ; Diana, *hunting* ; Mars, *war* ; Mercury, *eloquence* ; Vulcan, *fire* ; Apollo, *physic* ; Neptune, the *sea* ; Janus, *husbandry* ; Bacchus, *wine* ; and Saturn, *time*. These were their subordinate gods, or governors ; for this word was originally given to men among the Romans, as El-hoim was among the Hebrews.

These subordinate gods, in their origin, were only men who had the government, or chief management of all those departments of the state, signified by the name so given. Thus they would call among us, a *secretary at war*, MARS ; the *lord chancellor*, being at the head of the department for eloquence, MERCURY ; the *first lord of the admiralty*, NEPTUNE, who assumes the dominion of the sea ; the *president of the college of physic*, APOLLO ; the *president of the board of agriculture*, JANUS, because he is presumed to attend particularly to the encouragement of husbandry. This latter was strikingly significant ; for at the beginning of the year, he is described with two faces ; with one face on the first of January, (which comes from Janus,) he looked forward to the new year, while at the same time he looked back with the other face on the good or bad management of the agriculture

of the old year ; they therefore symbolically prefigured him with a second face, at the back of the head. *The ranger of the forests*, DIANA ; *the board of commissioners for the land-tax*, VESTA ; *the primate of England*, MINERVA, i. e. wisdom, because he is at the head of the ecclesiastical department, for the regulation of the whole, and the promulgation of religion, which must be allowed to teach the only true wisdom. *The society for the suppression of vice*, VENUS, because among the wise ancients, virtue only was considered to constitute true beauty. *The manager of the corn department*, CERES ; *the commissioner to regulate the importation of wines*, and the regulator of the vineyards in countries where the vintage is produced, BACCHUS ; *the first lord of the treasury*, JUNO ; *the army*, by which the whole order is defended, VULCAN ; because by fire, arms for the defence of the country are forged ; and *time*, SATURN ; because by time, all these things were brought to perfection.

It appears sufficiently evident, that the sacrificial worship of the Hebrews, was in a great measure adopted by the ancient Romans. In their mythology, a bull was the proper sacrifice to Jupiter ; the same animal was appointed in the sacrifice for a peace-offering to God, Exod. xxix. 1. *Shur*, in Hebrew, which means a bull, is rendered, a bullock, and in other places, an ox ; but as nothing mutilated was permitted to be offered in sacrifice, it should have been rendered bull, as it is in the mythology. An oak in the mythology was said to be sacred to Jupiter : so the patriarchs worshipped God, in oak groves, and under oak trees, in allusion to its durability above all other trees ; and so by it they emblematically represented the eternity of God.

They also sacrificed other animals to Jupiter, which were commanded to be sacrificed among the Hebrews,

as well as the bull. Such as the ram, the goat, the lamb, the dove. By an eagle, the king of birds, they represented the majesty and supremacy of God. The cock was with them assigned to the sun, which was taken from the testament, where he is noticed by Christ, on account of his peculiar property, by which he gives notice of the various watches of the night.

Mourning women were hired by them to mourn for, and sing the virtues of the deceased ; and it was accounted the greatest of all misfortunes that could befall them, the greatest of all punishments, if at any time, they were in danger of being denied the honour of burial. These customs were also taken from the ancient Hebrews, Jer. xxii. 18, 19. " Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother ! or, Ah sister ! they shall not lament for him, saying, Ah Lord ! or Ah his glory ! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

In the time of Numa, the worship of the Romans appears to have been more consistent with reason, and the religion of the bible, than it was in after-ages. One of their offerings consisted of corn and cakes, besprinkled with salt, which was similar to the offerings among the Hebrews. The vestals, afterwards called nuns, were chosen to perform certain services in their temples. This custom began with the daughter of Jephthah, who was not sacrificed, but agreeably to his vow, was appointed to a certain office in the temple. This, according to the language of Jephthah, when he said, *shall be the Lord's*, meant, that she should be dedicated to the Lord, by leaving all worldly concerns, and by devoting her whole life to the service of God in the temple.

Such was the high opinion the ancient Romans entertained concerning chastity, that if any of these vestal virgins were known to commit fornication, they were buried alive.

The priests of Jupiter, were originally twelve, according to the number of the twelve tribes of the Hebrews. They also had a high priest, a sovereign pontiff, who, like Aaron, had the supreme government of all things, appertaining to religion; and whose opinion was conclusive. So sacred did they hold the office of their great pontiff, that any criminal who fled to him for protection, if his crime had merited death, obtained a respite for a considerable time, and if the crime was not capital, he frequently escaped punishment. This custom was taken from the bible, where we read that the cities of refuge were appointed for the man-slayer.

Varro, and other writers inform us, that there were above thirty thousand different idols worshipped in Europe; that a god was assigned to every thing in nature; as to the *sun, moon, stars, oceans, gulfs, straits, lakes, rivers, mountains, trees, plants*: also to all the *passions and affections* of man, *good and evil*: to which, like the descendants of the ancient Grecians, they paid divine honours. But Varro, and other writers, who have given us this information, have confined themselves to the idolatry of the Romans, as it was practiced at the time of the dispersion of the Jews; at which period, pagan idolatry was the profession of the whole Roman empire. Had they given us an account of the *origin* of the multitudinous worship, which, by the authority of the Roman government, was the established worship over Europe at the coming of Christ, they would have informed us, that the most ancient Romans attributed the minute affairs of man, and all the operations of nature, in all her variety


of manifestation, to the superintending providence of one Supreme Being. This knowledge they had from the ancient *Greeks*, who received their theology from the *Cretans*; the *Cretans* from the *Phœnicians*; the *Phœnicians* from the *Hebrews*; the *Hebrews* from the *Egyptians*; and the *Egyptians* from the *Antediluvians*. For we cannot suppose that men of refined sentiments, who for learning, eloquence, and the polite arts, have been models for imitation to all Europe, and whose literary works are retained in our colleges, as masterpieces of composition, could be so far lost to a sense of right reason, as to worship oceans, rivers, trees, mountains, and the various passions and affections of the mind, as such only: but as symbolical representations of those passions and propensities, of which they were the fittest representatives in outward nature, according to the custom of the *Hebrews*, and the ancient people before them. Numa had such a rational view of the divine perfections, that he would not suffer the Romans to make graven images, to represent that Being, who is infinite and incomprehensible.

THE WORSHIP OF THE ANCIENT AND MODERN CHINESE.

The theology of the ancient Chinese, who lived before the time of Moses, was, as to its juridical and moral institutes, much the same as is contained in the ancient part of the bible. But their successors, who lived soon after the time of Moses, followed the order of the *Hebrews*, by dividing the *Shu-king*, or *sacred book*, into five parts. They seem to have approved of the Pentateuch. The laws and precepts of their *Shu-king* are much the

same as the sacred code of the Samaritans, and of their Persian neighbours. This book is held in the highest estimation among them for knowledge, concerning the origin of the world, the fall of man, and the worship of one God.

According to the best information we have received, this book was in the possession of the Chinese long before the dispersion of the Jews; in which is preserved the history of the serpent, and the fall of man. It is thus translated in Brudinot's *Age of Revelation*, p. 317. "The rebellious and perverse dragon suffers by his pride; his ambition blinded him; he would mount up to heaven, but he was thrown down upon earth, and lost eternal life." The Chinese were evidently in existence as a nation, before the time of Moses, and appear to be descended from Joktan, the brother of Peleg, in whose time *the earth was divided*, which, as has been observed, was not a division of the earth, but a division of the people. Peleg and his descendants continued in the worship of the true God, and in the belief of the coming of the Messiah; but Joktan and his descendants retained the worship of the patriarchs before Noah, yet did not believe in the coming of a Messiah. That these descendants of Joktan peopled China, and the regions of the east, appears sufficiently plain from the ancient part of the bible. Eber, the great-grandson of Shem, was the father of Joktan, and it is expressly said, that the descendants of Joktan peopled the eastern parts of the world after the flood, Gen. x. 29, 30. "All these were the sons of Joktan, and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east." Now as China lies directly east of that part of the world where the posterity of Eber settled, there can be no doubt that the descendants of Joktan, the brother of Peleg, who settled



to the east of his land, were the people from whom the Chinese are descended. So that we find there is some ground, for their supposing that the Chinese nation is one of the most ancient nations.

In one of these five books, which are the sacred books of the Chinese, a description is given of the Supreme Being, as follows: "He is independent, Almighty—a Being who knows all things—the secrets of the heart are not hidden from Him." These few words, comprehend all the perfections of Deity, his *omnipotence*, *omniscience*, and *omnipresence*.

The patriarchal form of government was the government of the ancient Chinese: the emperor was the priest, and officiated at various times in the year, at the great assembly of the empire, when the nobles, and those in authority, constituted this august audience. At this grand national assembly, the emperor offered sacrifices according to the *Shu-king*, or *five sacred books*, which had a wonderful effect in establishing the worship of God in that vast empire.

THE MODERN CHINESE

Are supposed to be gross idolaters, though this charge has never been substantiated. It is unjust to charge them with idolatry, because images of the human form are in their temples; with as much justice may we declare, that the ancient Hebrews were idolaters, because the figure of a *man*, a *lion*, an *ox*, and an *eagle*, or the compound form of the cherubim, were found in their temples, as I have before observed. It is unreasonable to suppose, that, entertaining such high and just senti-

ments as are contained in their *Shu-king*, or *five holy books*, concerning the unity and perfections of God, they can possibly worship images, stocks and stones, as the creators of the world, and the immediate superintendants of a divine providence, in which they believe.

Their five sacred books, or *Shu-king*, inculcate virtue and condemn vice; they declare that every good thought is given by *Shang-ti*, i. e. the God of heaven, who rewards the good, and punishes the evil; and that he is ever ready to afford his influence, to all who are willing to become virtuous. It is therefore impossible to suppose, that this ancient and enlightened race, whose vast population is almost incredible, and who have been acquiring information ever since the flood, should be so deficient concerning the knowledge of the Supreme Being, as has been represented by some writers.

The sovereign pontiff of this vast empire is called the *Grand Lama*, whose residence is at Thibet, in Tartary, at Patoli, and his palace on a mountain, near Lahassa. The exterior, or plain, near the mountain, is said to be inhabited by twenty thousand lamas, i. e. priests, who, according to their dignity, are placed near the palace of the *Grand Lama*. He is believed to be God's vicegerent on earth, and to have immediate communication with *Fo*, i. e. the Deity; who, dwelling in him, gives him all knowledge, and makes him perfectly holy. The emperor acknowledges the pontiff as supreme, and receives a nuncio from Thibet; who resides in the imperial palace at Pekin. Such is the veneration for this high priest, that when he condescends to be seen, it is at the further end of a superb hall of his palace, by the light of numerous lamps. The people, who are fortunate enough to be admitted, prostrate themselves before him. The *Grand Lama*, or supreme spiritual monarch, being so far

elevated above all others, never condescends to speak to kings; but they are frequently permitted to prostrate themselves at his feet, to receive the benediction of his hand. All things of a temporal nature being left to the lamas, the communication of the Grand Lama is only with the high dignified lamas; and, through them, in the supreme conclave, his unalterable decrees are communicated to the inferior orders of lamas, who circulate them throughout this vast empire; and also, through a great part of India, Bucharia, Ava, Siam, Japan, Mongolia, Tartary, the kingdom of Cassimere, &c.

Whenever the *Grand Lama* is approached, it is with the most profound reverence, even by the greatest monarchs, who, if he deigns to lay his hand on their heads, believe that all their sins are forgiven. The Pope of Rome, the Patriarch of Constantinople, and the Zerif of Mecca, in the plenitude of all their spiritual grandeur, will bear no comparison with this imperial pontiff, who is held in boundless veneration, by one third part of the population of the whole world. This supreme high priest, who dwells in awful solitude in his temple at Patoli, almost inaccessible, surrounded by a display of the most refined external sanctity, unknown in any age or nation; agreeably to the institutes of his profession, attempts to represent the divine state of tranquillity, of the Divine Being; who, in his eternal habitation above the heavens, *fills all things*.

In a great variety of particulars, the worship of the lamas resembles that of the Roman Catholic. They sing the service,—use holy water—give alms, and offer prayers for the dead—make use of beads—have confessors who ordain penance; have a vast number of convents, where reside upwards of 30,000 priests, who have different monastic orders, and who take three vows.

viz. *obedience, poverty, and charity*,—they wear the mitre and cap, after the manner of the Catholic bishops. The *Grand Lama*, when he condescends to be seen, sits cross-legged, covered with gold and precious stones.

It is clear, however, that the great degree of sanctity which has been, and is now, attributed to the office of the Mahometan and Pagan high priests, has been taken from the scripture account of the priesthood of Aaron, who only was allowed to enter into the holy of holies, to make an atonement for the people.

There are three sects of religious professors in China, viz. the followers of *Kungfutsi*, i. e. *Confucius*; *Foe* and *Lao-kiun*.

The followers of Confucius, are persons of dignity, and the learned. They worship one Supreme Being, for whom they have the highest veneration, and teach the necessity of strict morality. They believe in a superintending Providence, that God is infinite, that our thoughts are not hidden from him, that he rewards the truly good with eternal happiness, and that vice is punished in the future state. Mr. Maurice, in his *Indian Antiquities*, says, that Confucius strictly forbade the use of images of the Deity, and the deification of dead men; that in his dying moments, he encouraged his disciples, by predicting that—*SI FAM YEU XIM GIN*; *in occidente erit SANCTUS*, in the west the *Holy One would appear*. Hence, he continues, it appears probable that he was enabled by divine inspiration, to predict the advent of the Messiah in Palestine, which is the most westerly country in Asia. See *Indian Antiq.* Vol. v. p. 803.

In a treatise lately published by the Missionary Society, I find some things which appear of such importance, as to be worth communicating. This book contains "selections from sacred books, which are most

generally read by the people of the vast empire of China, and which are regarded as the elements of morals and liberal knowledge ;" translated by a gentleman of established character and talent, now residing in China as a missionary.

The title of the book, in the Chinese tongue, is *Pusa*, which relates to the revelation of the *religion of Foe*.

It will appear, I think, sufficiently evident, that the whole has reference to the revelation of the divine will at Sinai, and to the coming of Messiah. The book *Pusa* says, "He communicated the four truths, and the law returning in a circle ;" i. e. the four truths, or *four books*, which is understood, "and the law returning in a circle ;" viz. The book of Deuteronomy, which is only a repetition of the law delivered to Moses.

Again, "He (*Pusa*) remained in the world, and spoke of his law forty years," which agrees with the bible. Moses received the law at Sinai, when he led the Hebrews from Egypt, and he taught them this law forty years.

Again in the book of *Pusa*, "At the same time," *Foe* further added, "I now take my robe, composed of golden threads, and deliver it to you, that you may place it in the sanctuary of Deity, and preserve it from injury till the age of mercy shall arrive, when *Foe* shall appear." So this perfectly agrees with the description of the priestly habit, which was given to Moses, to be placed, as the Chinese phrase is, "in the sanctuary of Deity, to be preserved from injury till *Foe* should appear." Nothing can be more evident, than the meaning and application of this passage, namely, that the garment, or "robe composed of golden threads, which was to be preserved from injury, till the age of mercy should arrive, when *Foe* should appear," was the robe of Aaron.

the high priest. This, in plain terms, means that the Mosaic dispensation, with the rites and ceremonies should continue until Messiah, i. e. *Foe*, should appear."

The word *Foe* appears to be derived from the Hebrew word פִּעַר *Phoe*, see Isaiah ch. xlii. v. 14, יָעַר 'I will cry,' saith the Lord to the prophet; a customary phrase in scripture, when God redressed the grievance of his people.

Pu-sa is literally derived from פִּסָּה *Pusah*, which means an embroidered robe, such as was worn by the priests, to typify the various glories and graces irradiating from the divine light.* Joseph wore an embroidered coat; and as it is certain that the birthright, consequently the priesthood, was at this time confined to Joseph, Jacob's first-born by Rachel; so it was put on him to signify his right to the priesthood. In like manner, was worn by the priests of other nations, as was the custom from the most ancient time, when the promise of Messiah was given. When the Hebrews went into Egypt, Joseph, who married the daughter of the priest of On, still wore this emblem of the divine favour, and officiated as a priest among his people to the time of his death. That Joseph officiated, agreeably to his birthright, as a priest among his people in Egypt, is clearly shown only in the translation, but much more so in the original which signifies that he was the representative of the Shepherd, the stone of Israel. Gen. xlix. 24.

This word, therefore, was used by other nations, and with propriety applied to Moses, who was the great high-priest of God, before the order was changed and vested in the descendants of Aaron. From which, it appears, that *Pu-sa* was Moses, to whom *Foe* gave the

* Parkhurst.

ensation, which was to endure until "the age of mer-should arrive;" and that *Foe was the true Messiah*, in the fulness of time, came and gave his last dis- sation, which may be truly called, "the age of mer-". The book *Pu-sa* concludes by asserting, that *Foe* anciently understood by the Chinese to possess those butes which are only applicable to Divinity him- : "Foe is capable of endless transformation. There place to which he cannot go; he can understand all gs:" consequently, it will appear, that this ancient ese collection, which is translated by the above- ed gentleman, and published with the sanction of the ionary Society, is, as to meaning and application, s speaking in the Chinese language. And when these s are thus explained, agreeably to the manners, and es of this vast population, consistently with their writings, it will lay a firm foundation for the recep- of the sacred scriptures, which are now disseminat- among this people.

The doctrine of a trinity is very obvious in their ngs: "They speak of three appearances of Fo; first, *Nan-mo-o-mi-toe-fo*, 'who presided over the of things, that preceded the present heaven and l.' The second, *Nan-mo-she-kia-meu-ni-wen-fo*; 'the of religion during the middle heaven;' that is, the ent state of things. The third, *Nan-mo-mi-le-tsun-fo*; shall appear on the state of things which shall suc- the present.'"

The last chapter of the Chinese treatise concludes a highly finished period concerning the infinite and prehensible Jehovah, which shows, that their ideas od are consistent with the pure theology of ancient

How great is the supreme Fo !*

Not made ! yet existing !—

The end of creations and annihilations—and then beginning !

Before the earth, and before the heaven !

Light and glory unite around him !

The foregoing names are said, in this treatise, to be “in a foreign dialect, and unintelligible to the Chinese.” However, by a close examination, I find that they are literally derived from the Hebrew. The first signifies, as above, the *Divine Being, in his eternal habitation before the creation of this world* ; the second, the *Divine Being, after creation, proclaiming himself to be the Lord of religion, to the end of this world* : the third, the *Divine Being who shall appear in the state of things which is to succeed the present*. So that father Ricci, who resided in China many years, and taught that their religion, when first established, was consistent with the religion of the bible, and reconcilable to the doctrines of Confucius, was perfectly right ; he gained very many followers, and had not the Dominicans and Franciscans interfered, by order of Pope Innocent, in 1648, great success would have attended their endeavours. The Chinese would undoubtedly at this day have had a great veneration for the bible.

The followers of *Lao-kiun*, who appeared about 600 years before Christ, inculcate the practice of a moral philosophy ; they teach the necessity of subduing the passions ; they call themselves, the *immortals*, meaning the immortality of the soul. *Lao-kiun* was a profound philosopher ; it was, says Mr. Maurice, in that valuable work the *Indian Antiquities*, in *Lao-kiun's* system of

* From Jao. i. e. Jehovah.

philosophical theology, and a sentence which he continually repeated as the foundation of all true wisdom, that Fo, *the eternal Reason* produced ONE; *one produced two*; *two produced THREE*; and *THREE produced all things*. A clearer description of the eternal trinity in unity could not be given by any christian. But his followers, however, have introduced many absurdities altogether inconsistent with the doctrines taught by him. Images have been introduced in their worship, originally intended to signify the good and evil passions, which are now revered by the lower orders. This has been a misapplication of that part of scripture, where images of different creatures were shown to the prophet, to signify the affections, and which, without doubt, at that period, viz. in the time of the prophets, found its way into China.

THE RELIGION OF CHINESE TARTARY

Is much the same as that of China. . The emperor, who descended from the Tartars, from motives of state policy resides six months in China, and six months in Tartary, where the court and the nobility also attend. So that the established religion is the same; though different sects are allowed to worship in their own way, provided they do not interfere, with the established order of the government.

In Russian Tartary, they inculcate the doctrine and practice of the Greek church. And the inhabitants of

MOGUL AND INDEPENDENT TARTARY

Profess the *Hindoo*, the *Mahometan*, the *Greek*, and the *Popish* religions. In that part of Tartary, called Thibet, a vast extent of country, they have a representative idol called the *Grand Lama*. But the *Schaman* professors, whose doctrines are much the same as those of the followers of *Confucius* in China, are the most numerous.

THE WORSHIP OF THE PEOPLE OF THOSE COUNTRIES
KNOWN TO US BY THE NAME OF

THE EAST INDIES,

Is of various kinds, but they all agree in this one great truth: that there is one God, who created all things, who rewards the good, and punishes the wicked.

The Indians are descended from a very ancient origin; like their Persian neighbours, they may be traced back to the immediate descendants of Noah; and like them, they had just notions concerning the worship of the God of Heaven. This worship was again restored to them, by the descendants of Abraham, and it appears to have been observed among them, until the time of Alexander the Great. A part of the Grecian mythology was then introduced, and they worshipped Jupiter, Bacchus, Juno, Neptune, &c. after the manner of the Greeks; yet none were considered to be supreme but Jupiter. They believe in the presence of good and evil genii; which is

consistent with scripture, viz. "are they not ministering spirits sent forth to minister to those who shall be heirs of salvation?"

The *Gentoos*, or *Hindoos*, were the first inhabitants of *India*, so called from the Hebrew word *Goim*, i. e. *nations*, translated *Gentiles*.

The *Brahmans* are an order of Hindoo priests and philosophers, who fill the highest offices of state as counsellors, in many kingdoms of the east: they are highly venerated, and learned in the languages and sciences.

The theology of the *Brahmans* or *Hindoos*, is divided into two grand sects, viz. that of *Veeshnu*, and *Seeva*; the first, is the Divine Being, in the capacity of his *preserving* power; the other, the Divine Being, in the exercise of his *destroying* power; which is consistent with the profession of christians, who believe that *God is angry with the wicked*, and that he redeems all who obey his commands.

They believe in the incarnation of *Veeshnu*, who, they say, descended in a human form, to accomplish great things, viz. to confound blaspheming vice—to subvert tyranny—to avenge oppressed innocence—and to abolish superstition.

They teach that man is a fallen creature, and, in hope of making an atonement for their sins, they suffer the most unheard-of and excruciating torments: sometimes, says the author of *Indian Antiquities*, suspending themselves in cages, upon trees considered sacred, that they may not be infected, by touching the polluted earth; sometimes thrusting themselves under the wheels of immense machines, that carry about their unconscious gods, where they are instantly crushed to atoms: others hurl themselves from precipices of stupendous height; now standing up to their necks in rivers, till rapacious

alligators come and devour them ; measuring, with their naked bodies, over burning sands, for leagues, the distance from one pagoda to another ; or braving with fixed eyes, the ardor of a meridian sun, between the tropics ; and all this, in the transporting hope of immediately transmigrating into paradise.

The Brahmins do not teach the transmigration of the soul, from one material body to another material body in this world ; a doctrine they have been charged with by many writers. The design of the metempsychosis was to lead man, who had wandered from the path of virtue, by successive changes of state, in the heart and life, into his original state, in which he was created ; or, agreeably to the apostle, “ from a babe to a young man, and from a young man, to a father in Christ.” Some writers have told us, that Pythagoras derived his doctrine of transmigration from the Brahmins, because, in the ancient book *Menu*, written long before his time, it is said, “ that as the vital souls addicted to sensuality, indulged themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their *future bodies*, that they may suffer analogous pain.” Hence they have supposed, that the *future bodies*, here mentioned, were bodies in material nature. But such writers forget that the apostle informs us, there are two bodies, viz. “ there is a natural body, and there is a spiritual body, howbeit, that was not first, which is spiritual, but that which is natural.” They also should have recollected, that it is said, “ flesh and blood cannot inherit the kingdom of God,” and that the apostle says, “ absent from the body, present with the Lord ;” consequently, that the *future bodies*, above-mentioned, in the ancient book of *Menu*, referred to the self-same body alluded to by the apostle, and not

to material bodies, of different shapes in this world, as of a horse, cow, lion, &c. in which view, those writers who have thus defined the Indian doctrine, have been grossly mistaken. I believe the true understanding of an enlightened Brahman, on this subject, to be consistent with the sacred scriptures, and that it was originally taken from them, where the prophet says, that clean and unclean beasts were figured before him on the wall in the chamber of imagery, to signify to him the good and evil affections of the Jews. By this doctrine, nothing more was meant by Pythagoras and the Brahmans, than that, according to the nature of that life, which man acquires in this world, so that peculiar nature or propensity remains to eternity, which, by its correspondence, might be similar to animals of an innocent, or to those of an evil, nature.

Before the service commences, the Brahman comes to the door of the Pagoda, and gives the *Tiluk*, or mark on the forehead of the worshippers, by dipping his right thumb in a mixture of vermillion. This is a very ancient custom; it is evidently taken from scripture, and shows, that at this day, they believe in the necessity of a mediator. Ezek. ix. 4. "Go through the city, and set a mark on the foreheads of the men, who sigh for the abominations committed in the midst thereof."—Rev. vii. 3. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Exod. xxviii. 38. "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity, that they may be accepted before the Lord." When the worship begins, the officiating Brahman rings a bell, and gives the *Tiluk* on the forehead of the image. "Thus does the devout Hindoo pay his worship to the Deity, through the symbols by which they represent him. Such

is the acceptable worship of many a modern Brahman who, remote from the cares and commerce of the world, offers up to heaven his devout orisons, and bloodless oblations on the flowery banks of the Kistna, and on the luxuriant borders of the Ganges."

It must be allowed, that the people of India are from a very ancient origin, but we cannot admit any part of profane history as authority for determining who were the fathers of these very ancient nations. We are therefore necessarily driven to the bible, where we are enabled to ascertain with a degree of certainty, this important matter. I say important, because from the above remark of the ingenious and learned writer of the *Indica Antiquities*, many have been led to conclude, that the *Yajur Veda*, or *holy book*, was more ancient than the writings of Moses. In that work it is said to have been written 1580 years before Christ; which was nine years previous to the birth of Moses, and eighty nine before he departed from Egypt with the Israelites. This, with some, has tended to depreciate the authority of the sacred record: for such as object to the priority of the books of Moses, think they are supported in declaring, that the Hebrew lawgiver copied his books from the *Yajur Veda* of the Brahmans. But the learned writer of the *Indica Antiquities*, to whom the present and future generations must be debtors, had no necessity to adduce proof in more recent publication, that the date of the *Yajur Veda* was not more than 1200 years before the time of Christ. For, were we to admit that this book was more ancient than the books of Moses, which is not the case, it does not follow, because many things in that book agree with the Mosaic account, that Moses copied them from the *Yajur Veda*.

Moses must have had his information respecting the origin of the world and the fall of man, either from God, or from those who lived before him. It will not be contended, that the antiquity of the most ancient Indians can possibly reach beyond the time of Noah ; but if we allow that these people are descended from the first descendants of Noah, they must have been in possession of the particulars concerning the origin of the world, and the fall of man. In like manner, as Moses descended from Arphaxad, the son of Shem, he and the patriarchs were well acquainted with these things, which were handed down to him in the regular line, as I have shown in the first and second order of the patriarchs. Therefore, there is no necessity for supposing, that the historical account of the most ancient times in the *Yajur Veda* was copied in the Mosaic account of the creation, were we even to give this book the greatest possible antiquity.

It appears from the 10th chapter of Genesis, that after the first descendants of Noah to Eber, the earth was divided in the time of Peleg his son ; that the other son of Eber was Joktan, of whose descendants it is said, " And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east." So that Mesha and Sephar, which were to the east, point out the situation of these descendants of Joktan, which was undeniably that part of the world we now call India. From all which it also appears, that the Persians, the descendants of Elam, were five generations before the descendants of Joktan, or the Indians. It also enables us to conclude, that as the descendants of Elam at this period considered Persia as their own land, which has remained in their possession to this day, so the descendants of Joktan, when they settled on the border of their Persian brethren, after

the memorable epocha of the division of the earth, became the original possessors of India ; where they have formed a number of nations, and scrupulously retain their peculiar cast to the present day.

The Brahmans took their name from *Abraham*, who by them was called *Brahma*, which is the same word and differs only as to the Indian pronunciation. For *Abraham* means *the father of the land of Aram*, and *Brahma* is a Hebrew word, which, with the prefix *Beth*, *in*, literally means, *in Aram*, to signify to posterity, that the great restorer of their ancient religion came from *Aram*, which accounts for the change of his name, the Chaldean Hebrew language being the universal language. That the ancient Brahmans were the descendants of the patriarch *Abraham*, and that they were sent by him to India, in order to promulgate the truths of the dispensation he had received from God, will appear evident. *Vossius** informs us, that all places eastward of the Mediterranean sea were anciently called India ; (as above.) *Abraham* resided in the land of Canaan, which is to the east of that sea ; and modern India is considerably to the eastward of the land of Canaan. And when he gave portions to his six sons by *Keturah*, he sent them with their sons and grandsons, *while he yet lived, eastward, unto the east country*, which was evidently that part of the world we now call India. Neither can it be doubted, that they were invited to this part of the world by the kings of India, to instruct them in the true principles of religion, and philosophy : for according to *Josephus*, *Antiq. lib. i. c. 8.* *Justin*, *lib. xxxvi. c. 2.* from *Trogus Pompeius*, *Clemens Alexandrinus*, and *Eusebius*, *lib. xiii. c. 12.* *Abra-*

* *De Idolat. lib. 1. c. 26.*

ham (who was the king of Damascus) was famed over all the east as a profound theologian, and philosopher.

The author of the *Antiquities of India*, gives us great information concerning the origin of the Hindoos. In this valuable work, he gives us a summary of the worship of the Hindoos. He informs us that their legislator Brahma was the original writer of many passages which are copied in their holy book, the *Veda*, which contains the doctrines of their ancient religion.

There are, nevertheless, many superstitious practices among some of them, altogether inconsistent with our view of things; and others are permitted, shocking to humanity. I shall, therefore, conclude the remarks I have made concerning the theology of the Indian nations, with some particulars I have had from gentlemen of great respectability, who themselves were eye-witnesses of these facts.

It is the custom in one part of India, at this day, for wives to be buried alive with their deceased husbands. A gentleman, who was an officer in the British army under General Lake, (from whom I received the information) was present with a part of the division of the army, at an assembly, where a woman was preparing for the horrid ceremony. The English officers reasoned with her on the baseness of committing such an act of violence, as she had liberty to dispense with it. She replied, it was the custom of all good women, and that she should be despised if she did not comply. As they could not divert her from her purpose, one of the officers intentionally touched her, which, according to their belief, rendered her unclean. And as they did not suffer any to touch her, when she was preparing for this ceremony, but their own people, all the time she had been training for this unnatural exit was lost, and they were

under the necessity of making another journey to the ghat, where she was to be washed from the impure by those waters, which are held sacred by them.

So jealous are they of their religious privileges, the imprudent attempt to put an end to this disgusting custom, alarmed the people. The whole cast, or were in commotion, and would not be satisfied unless the aggressor was punished: which, had they had the power would have been by death: he was accordingly publicly reprimanded by his superior officer.

The immolation of women in India, is, even at this time, very frequent. In Dr. Buchanan's *Christian Researches in India*, we have an account of the number of women, who were burned alive on the funeral pile of their husbands, within thirty miles round Calcutta, from the beginning of April to the end of October 1804, which amounted to 115, in six months. This report was made by persons appointed by the professor of the Sanskrit and Bengal languages, in the college of Fort William. By an account taken in 1803, the number of women immolated, during that year, within thirty miles round Calcutta, was 275.

The same reverend author, Dr. Buchanan, informs us, that when the Marquis Wellesley was governor-general of India, having been informed that "the Hindus had a religious rite, consecrated by custom, of sacrificing children, in consequence of vows, by drowning them, exposing them to sharks and crocodiles; and that thirty-three persons had perished in the month of January 1801, he immediately passed a law, declaring the practice to be murder, punishable by death. The law is entitled A regulation for preventing the sacrifice of children at Saugor, and other places, passed by the governor-general in council, on the 20th of August, 1802. The pu

of this regulation was completely effected: not a murmur was heard on the subject, nor has any attempt of the kind come to our knowledge since." This will certainly reflect the greatest honour on the humanity of that nobleman to the latest posterity. And if the same energetic measures were adopted, the horrid and abominable practice of burning women alive at the death of their husbands, in the British dominions, would cease forever.

By other gentlemen of respectability, and undoubted veracity, who have resided in India many years, I have been informed, that the missionaries sent from this country to convert the natives to christianity, have at certain times had conferences with the chief men among them who reside in the British dominions. They have set forth the beauty of the religion of Christ, and the whole plan of salvation; which, when they have patiently heard, they answer thus: You have set forth, in a very engaging manner, the superiority of the religion you profess, but we do not see that the professors of the religion of Christ, who reside among us, prove by their lives and conversation, that these things are true. When we go into our temples, we take off our shoes, and appear before our God with that reverence which is due to him who fills the universe with his presence. When our worship is ended, we return to our homes, considering we have been paying our vows, not to the stones of which our altar is built, but to the invisible God: we injure none, nor do we condemn others for thinking differently on these subjects. But when your people go into your temples, though you inform us that they believe God to be present, yet they conduct themselves as though they were in a place of amusement. When your worship is ended, they go to riot and drunkenness, making use of every possible means to deceive

others, and to gratify their unconquered inclinations, though it be the ruin of the unfortunate sufferers, who unhappily fall in their way. With these proofs of the lamentable conduct of the professors of your religion before our eyes, we do not see that we should gain any thing by changing our sentiments: there is no inducement for us to forsake the ancient profession of our venerable fathers.

When the missionaries inform them, that there are two descriptions of professors among christians, viz. those who worship God in sincerity, with a pure devotion, and those who are careless concerning this matter; they reply, that it would not be pleasing to God, should they meet before him and worship in sincerity, in the company of others, who, to their certain knowledge, were living in open violation of the precepts of morality, and blaspheming the very God, whom they pretended to worship. I shall here extract a paragraph from the Rev. Dr. Buchanan's *Christian Researches in India*, which justifies the above remarks. Page 50, he says, "the missionaries told me that religion had suffered much in Tranquebar of late years, from European infidelity, which was, therefore, hostile to the conversion of the Hindoos. It flourishes more among the natives of Tanjore, and in other provinces where there are few Europeans, for we find that European example, in the large towns, is the bane of christian instruction."

But there are other nations, in the more interior part of India, who worship idols literally. The idol Juggernaut is worshipped by immense numbers, who make a pilgrimage at their various feasts to the town of Juggernaut. On the 18th of June, at 12 o'clock, the idol is brought forth on a car sixty feet in height, amidst the acclamations of hundreds of thousands of deluded

worshippers, who have resorted thither from various parts of the British dominions; so infatuated are these people, that many of them think it an honour to sacrifice themselves to this idol. This is said to be done in the presence of the company's servants, the country being under their jurisdiction. They have levied a tax* on this deluded people, which amounts to a great sum annually, sanctioning the worship of this idol, and permitting them to offer human sacrifices. Surely, the just judgment of God will fall on the heads of those, who are the authors and sharers of this bloody Molochian plunder.

THE WORSHIP OF THE ANCIENT AFRICANS.

It has been supposed by some writers, that the descendants of Japhet peopled Europe; some might settle in this part of the world, though we have no satisfactory proof that this was so. But it will appear, if we consult the Hebrew scriptures, that a great part of his posterity were the first settlers in Africa.

The sons of Japhet, were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. Gen. x. 2. The grandsons of Japhet are also mentioned, who, with these, gave their names to their posterity, forming different nations, each preserving the name of their progenitor. We are then informed in the fifth verse, as it stands in the translation, that, "by these were the isles of the Gentiles divided; in their lands,

* This tax was levied, according to Dr. Buchanan, p. 32, by the Bengal government, under "A regulation for levying a tax on pilgrims resorting to the temple of Juggeraaut, and for the superintendence and management of the temple." Passed April 3, 1806.

every one after his tongue, after their families, in their nations." But the word which is rendered *Gentiles*, should be translated *nations*; and the word *Jyee*, which is translated *isles*, cannot be confined to such a signification. It means *countries*, which are far remote beyond the sea, and these countries may be either islands, or continents. Jer. xxv. 22. *and the kings of the Jyee, countries which are beyond the sea.* But the countries of Europe are not beyond, or divided by the sea from the land of Canaan where the patriarchs resided; therefore Europe cannot be meant by the word *Jyee, countries*, which are beyond the sea.

The descendants of Ham settled in the country of Palestine, including Babylon; the descendants of Shem in the most eastern part, including Persia, Arabia, India; and as Africa is divided by the Mediterranean sea, and the Red sea, from Europe, and the land of Canaan which joins Egypt, it must be allowed that the descendants of Japhet were the first settlers in Africa. This is confirmed by the prophet Ezekiel, xxxii. 26. where Meshech, and Tubal, the sons of Japhet, whose names distinguished their descendants as nations, are mentioned as being a considerable people in Africa, when Pharaoh was threatened with destruction.

Mitzrâim, the second son of Ham, was also the father of a mighty nation. His descendants settled in Egypt, which in Hebrew is called by his name, *Mitsraim*, and not Egypt. It is also said, from him came the *Caphtorim*. The word means to *interpret*—the *solution of difficult things*; properly the priests of the most ancient order. The priests of Apollo were so called, from the pretended oracular predictions, and prophetic qualifications of their god of wisdom. Bochart, v. i. p. 666. This will account for the representative worship of the

Egyptians. For as the descendants of Ham introduced the worship of their progenitor, who established the order of the Antediluvian worship, when it had sunk into idolatry, but which, in its pure state, was sacredly figurative, and representative ; so Mitzraim his son would naturally fall into that kind of worship, which was observed in Egypt at the time of Moses.

The descendants of Japhet then, it appears unquestionably, were the first settlers in Africa, which land was well known, before the flood, to the patriarch Noah, who, on account of its proximity to the land of Canaan, assigned these divisions to his posterity. From which we are authorized to draw this conclusion : that, as Japhet worshipped the true God so he must have established this worship among his descendants in Africa, exclusive of Egypt, where Mitzraim established the worship of Ham. The worship of the ancient Ethiopians appears to have been retained in its purity longer than in any of the other nations of Africa. For when the queen went to visit Solomon, they had the knowledge of the true God ; they used most of the Mosaic ceremonies, many of which were like those of the first patriarchs ; and the eunuch of queen Candace was acquainted with the Hebrew scriptures in the days of the apostles. The Christian religion flourished in Africa, at the time of the council of Nice in the fourth century : but at this day, agreeably to the best information, ignorance and superstition have spread their baneful influence over the greatest part of this once enlightened country.

MODERN AFRICANS.

The religious professions of the modern Africans are three : *Paganism*, *Mahometanism*, and *Christianity*. The Pagans are those who do not receive the *Bible*, *Koran*, or books esteemed sacred by any nation. Those who have travelled among them give a description of their theology, more consistent with reason than has been defined by writers in general.

They inform us, that the "intelligent Pagans believe in the existence of one Supreme Being ; that man shall rise again after death, and that there are rewards and punishments after this life ;" this belief is universal among the African Pagans. They have exalted ideas of the majesty of the Deity, and believe that the superintendence of things in this world is under the direction of invisible beings, to whom God has committed it. Respecting a future state, they speak with great humility, and conclude that this state of things will be far better suited to our inclinations and final happiness, than the present. Negroland, upper and lower Guinea, Caffraria, the land of the Hottentots, and Ethiopia inferior, universally profess Paganism. Egypt, Barbary, including the empire of Morocco, Nubia, Biledulgerid, or Zaara, profess Mahometanism. And the people of Ethiopia superior, or Abyssinia, profess Christianity.

PAGANISM.

The word *Pagan* is derived from the Hebrew *פגש* *Phagang*, which means *to approach*, *to intercede*. But

when the descendants of the ancient Pagans became an ignorant people : ignorant with regard to the true worship of God, it was used by the Rabbies to mean a rustic, a barbarian, or one uncultivated, or untaught in things appertaining to religion, and was written *Pagan*, with *an*, instead of *y Oin*, or *ng*, as it is now written *Pagan*.

From the original meaning of the word, we are naturally led to conclude, that the first Pagans were not worshippers of idols, but of the true God. They understood that a mediator, an intercessor was promised, which knowledge they must have received from the primeval people, who believed in the coming of the Messiah, the Redeemer, and who looked on things in outward nature as representing, according to their properties and propensities, the passions and propensities in themselves. But in process of time, the images of these things were placed in their temples ; the original understanding and application was first neglected, then lost, and they worshipped God through the images, which were originally representative only ; hence began idolatry.

This kind of worship by images and figures, now pervades many of the nations of *Asia* and *Africa*, *Great Tartary*, *China*, *India*, almost the whole of the back settlements of *North* and *South America*. But whether all these populous nations, containing by far a greater number of inhabitants than are to be found in all the parts of the world beside, among whom must be many sensible, learned and judicious men, as appears from the wisdom displayed in their laws and forms of civil governments long established among them ; whether, I say, all these populous nations are so far lost to a sense of the dignity of human nature, as to worship *images*, *stocks* and *stones* as such, *believing them to be gods*, (as is by some asserted

derly to link them with Pagans, than to introduce the Mahometan religion, when giving an account of the descent of the Christian religion.

THE MAHOMETAN RELIGION.

In the year 622, of the Christian æra, Honorius the fifth, being the bishop of Rome, and Heraclius Cæsar, emperor of the west, when idolatry had spread its baneful influence over Arabia; Mahomet, an Arabian, seeing the many gross absurdities of such a religious system, and not being able to comprehend the doctrine of the Trinity, as it was then taught by the professors of Christianity; formed the plan of a new sect, by combining a part of the Pagan rites with some of the laws of Moses, and the precepts of the New Testament, and published them as a new code of laws. In order to make these laws revered, he pretended that he received them from the archangel Gabriel, by the command of God, and that he was the prophet chosen to promulgate them.

There is no other way of accounting for the great progress which this new religion made, by the conversion of the eastern nations to the Mahometan faith, unless on the ground of this impostor holding forth the unity of God, and the promise of sensual enjoyments in heaven, to those who obeyed his laws. The first commandment was taken from the Bible; it runs thus in the Mahometan code: *I believe in one God only.* This struck at the root of the polytheism of the east, and was one great cause of the reception of his doctrines.

The Koran is the sacred book of the Mahometans, written in pure Arabic, and is in as high estimation with them, as the Bible is with Christians.

Mahomet was obliged to propagate his doctrines by sensual indulgence and the terror of the sword ; but being conscious that the Bible, from which he endeavoured to frame his system, did not allow of any thing like sensual indulgence, and finding that a system of self-denial was not calculated to give him popularity, he adopted many of the Pagan rites, and also gave permission to indulge in sensual pleasure. Therefore, he promised that every good Mahometan, who died fighting for his religion, should possess a multiplicity of wives, beautiful as the *Houries*, and that all who thus fell should be immediately translated to paradise.

The Mahometan is the established religion of *Syria, Palestine, Mesopotamia, Persia, Egypt, Morocco, Fez, Algiers, Tripoli, Barca, Nubia, Natolia, Turcomania, Georgia* and *Turkey* in *Europe*.

Caliph was the sacred supreme ecclesiastical title, among the Saracens. They are said to have such a relationship to Mahomet, as the popes are said, by the Roman Catholics, to have to Christ and St. Peter. This is one of the titles of the Grand Seignior, which he is under the necessity of adopting, as the successor of Mahomet. The ancient Caliphs were priests as well as kings ; they led the pilgrims to Mecca, and went forth with their armies, after the custom of the ancient eastern monarchs, before their time ; and being the premier priest of the mussulmen, he read the public prayers every Friday, in the great mosque, or church. This custom, however, is not attended to ; for the labour of the Caliphs having been laid aside for the supineness of the Sultan, a high priest, called the Mufti, fills his religious office, and another minister, styled the Grand Vizier, leads the army to battle. But the Zerif of Mecca, in Arabia, is the great pontiff of the Mahometan religion,

who, to support the ancient order, is allowed to be a nominal, temporal, as well as an acknowledged spiritual, prince. His temporal authority, however, only extends over a part of Arabia, for which he pays tribute to the Grand Seignior.

The government of the Caliphs was continued from the 655th year of the Hegira, i. e. the flight of Mahomet, when the Tartars took Bagdat, their capital city ; and, from this period, the Sultan appointed the ecclesiastical officer, called the Mufti. Their priests are called *Imans* ; their monks, *Dervises*, who are very abstemious ; and they have eight religious orders. As much as possible, they oblige every one to acknowledge, or profess, the Mahometan religion ; it is true, that they allow the professors of the Christian religion, who are of the Greek church, as also the Jews, the liberty of their own worship : but they are under the necessity of paying tribute for that privilege ; and they are treated with a degree of contempt, both in the intercourse of society, and in their legal acts.

The Mahometans go once a year from Cairo, on a pilgrimage to Mecca. It is not only one of the most numerous caravans, but it is one of the richest in the east. Frequently not less than fifty thousand persons compose the caravan. The priests who perform the journey to Mecca, they call saints, and grant them great privileges. In the city of Fez, the capital of the emperor of Morocco, there are near one thousand mosques, fifty of which are built in a most magnificent style, supported by marble pillars. The circumference of the grand mosque is near a mile and a half, in which near a thousand lamps are lighted every night.

As some of the doctrines of the Mahometan religion agree with the scriptures, we must therefore expect to

find many things nearly the same as are contained in them. They believe, that at the last day, "the trumpet shall sound, and the dead shall be raised;" that the angel Michael shall weigh the souls of men; that there is a separate state between heaven and hell, or a purgatory; that to have images in their temples is idolatry; that the new moon ought to be saluted reverentially; that polygamy is allowable; that a pilgrimage is to be made to Mecca every year, after the manner of the males to Jerusalem. All which are taken from the Bible, and modified so as to attach the sensuality of his votaries. They also believe the doctrine of fate as to things of this world, but admit that all who live good lives will be saved.

THE CHRISTIAN RELIGION.

We now come to treat of those things, sacred to every christian. When, to fulfil the ancient promise, that "the seed of the woman should bruise the serpent's head;" Messiah, the Redeemer of the world, left the glory of the Father, *which he had with him before the world was*; became man for our salvation, [at whose coming the sacrifices appointed to be observed under the Mosaic dispensation were to cease for ever] and promulgated the truths of our holy religion.

The fundamental principles of the Christian religion, appear, from what is said by our Lord, and his disciples, to consist in *repentance, faith, and uprightness of life; love to God, and charity to man*. Here is the groundwork on which the spiritual temple is to be raised for the reception of heaven in man; "ye are the temple of

God." "*Repentance* whereby we forsake sin, and *faith* whereby we steadfastly believe the promises of God," which, if it be a genuine faith, will produce a life in conformity thereto, "a conscience void of offence towards God, and towards man."

Unlike all the churches which preceded, the Christian church was not to be a representative church; no types, no figures, were necessary, when the great Founder of our religion made his appearance. He came to abolish the sacrifices and ceremonies of the Jews, which were all representatives of him the *great sacrifice*; and to show man, that the sacrifice of a "broken and of a contrite spirit," operating in a life agreeably to the commands of God, is the most acceptable sacrifice to him. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams? or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." This is summed up in those ever-memorable words of the Christian's Redeemer, which comprehend the substance of true religion. Matt. xxii. 37. 39. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: Thou shalt love thy neighbour as thyself."

It is not my intention to amuse the reader, by entering into the vast field of notions and opinions, which in the early ages of the Christian church obtained credit among a few unsettled and intemperate men; it would be a loss of time, without answering any valuable end.

I shall, therefore, be as brief as possible in giving an account of the sects of lesser note; but with regard to those which made a more conspicuous figure, I shall endeavour to be more particular.

There are *four religions* in the world: viz. the *Jewish*, the *Christian*, the *Mahometan*, and the *Pagan*.

It is allowed that the world contains eight hundred millions of souls; having for their rule of faith, *THREE* books, which are esteemed as revelations of the divine will. First: Those who receive the *sacred Scriptures*. Second: The Mahometans, who receive the *Koran*. Third: The Pagans, who have their *own writings*. *One hundred and eighty three millions* only are CHRISTIANS. *One hundred and thirty millions* are MAHOMETANS. *Three millions* are Jews; and most painful is it to say, that the remainder, amounting to *four hundred and eighty seven millions*, are PAGANS.

Christianity divides itself into *THREE* professions. The first in order is,

The *Eastern church*, by which we understand the *Greek church*.

2d. The *church of Rome*.

3d. The *Protestant church*.

Among professors of Christianity, there are *THREE* different opinions concerning church government. *Episcopalian*, that which is governed by bishops; *Presbyterian*, i. e. governed by a body of elders; and that of the *Independents*, who are neither subject to bishops, assemblies, nor presbyteries.

There are *THREE* sects, holding different opinions respecting the object of divine worship. The *Trinitarians*, the *Arians*, and the *Unitarians*. There also exists a great difference of opinion among the complex body, as to the means by which salvation is given to men:

this again is divided into THREE, viz. the *Arminian*, the *Culvinist*, and the *Unitarian*.

A BRIEF ACCOUNT OF THE DIFFERENT SECTS OF THE
CHRISTIAN RELIGION.

Those small parties, which in the first age of the Christian church have hitherto been called sects, do not appear to have been sufficiently numerous to claim that appellation. They were but half-converts, mixing the old practices of the idolaters with the pure doctrines taught by Christ and the apostles. The second and third chapters of the Revelation were directed to the churches of Asia, to warn them from falling into these pernicious practices. If we turn to the writings of the first Christian fathers, and compare what they have said concerning the doctrines and worship of those half-christians, we shall be able to determine who they were that are alluded to by the apostle in the messages to the seven churches, which has escaped the notice of every writer I have met with on that subject.

THE GNOSTICS.

The Gnostics appear to have been the immediate successors of the apostles. The word *Gnostic*, from *Γνωσις*, means *knowledge*. The first Gnostics were certainly the best philosophers, and the most learned among the original descendants of the apostles, who called themselves by this name, because of the true knowl-

edge communicated to them in the gospels, concerning religion and the worship of God.

According to Clemens Alexandrinus, there were two sorts of Gnostics; the true Gnostic, or the *true follower of Christ*; who preserved the doctrine pure, as it was delivered by the apostles: and the various sects of professing Christians, who corrupted the doctrines of the gospel, by incorporating therewith the opinions and practices of the heathen worshippers. The chief of these were, the *Nicholaitans*, *Carpocratians*, *Cerinthians*, *Ebionites*, *Simonians*, *Valentinians*, and *Nazarenes*; all originally Gnostics, but who changed this name for that of the leader of each respective sect. The doctrines put forth by these men, appear to have drawn the churches from the truth as preached by the apostles; and were the cause of the revelation being given to John, who was directed to write to the seven churches.

Among the professors of Christianity at this early period, there appears to have been a serious falling away from the truth, as delivered by the apostles. Even the first church, to which John was directed to write, had fallen from the simplicity of the gospel. It is called on to do its *first works*; to *repent*; from which we are authorized to conclude, that, as *first works* are repentance; and as pride is the opposite of humility, or a state of repentance; pride must have been the true characteristic of the church of *Ephesus* at this period; therefore it is called on to repent and to do its first works.

But the second church, that is, the church of *Smyrna*, was highly approved, viz. "I know thy works, and tribulation and poverty, (but thou art rich) fear none of those things which thou shalt suffer, behold the devil shall cast some of you in prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful

unto death, and I will give thee a crown of life." From which we learn, that the churches of Smyrna (over which the *angel* or he who was *sent*, which is its meaning, to preside,) were at this time in a state of persecution for the sake of the gospel; but they are here encouraged to hold out to the end.

At the time when the apostle was directed to communicate these things to the seven superior churches, there was a violent persecution of the christians. For the third church, that is, the church in *Pergamos*, was highly approved; and although it was surrounded by persecutors, yet it was steadfast in the faith, condemned the abomination of idol-worship, and sealed the truth with its blood. Rev. ii. 13. "I know thy works and where thou dwellest even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth."

But we find that this church is accused of keeping those in her connexion, who were of the opinion of Nicholas; who held the doctrine of Balaam, and taught the people to eat of the sacrifices, which the idolaters offered to their idols: This was an accommodating system, a joining of idolatry with Christianity.

The fourth church noticed by the apostle, was the church of *Thyatira*, highly spoken of for its *charity, faith, works, service, and patience*. Patience, no doubt, because of its steadfastness in the faith under the persecutions of the heathen emperors. But, like the church of *Pergamos*, the *angel* (or he who was *sent* to govern the church) permitted those to be connected with them, who also were worshippers of idols; ver. 20. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess,

to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols." This woman, Jezebel, seems to have been a person of considerable consequence among the people of Thyatira, who had not forsaken the idolatrous worship, but who joined it with the Christian worship. This is also called *fornication*, a scripture term for those who were idolaters, in allusion to departing from virtue. This church, as well as the church of Pergamos, was charged with keeping in its connexion some of the sect of Nicholaitans.

The fifth church, or the church of *Sardis*, was in a very low state, when the apostle wrote the Revelation. But yet there were some among them, who held fast their faith in the Redeemer, ch. iii. 4. "Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white; for they are worthy." Worthy, because they were steadfast, notwithstanding they were persecuted by the heathens, and kept themselves unspotted from the world.

The sixth church, or the church of *Philadelphia*, was also in a low state, on account of the persecutions. But, nevertheless, they had not departed from the faith. We find from this passage that the idolaters had attempted to shut up their places of worship, but they were told, Rev. iii. 8, 9, 10. "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, (i. e. the idolatrous worshippers) which, say they, are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I will also keep thee

from the hour of temptation :” viz. during the persecutions of the Roman tyrants.

But the seventh church, or the church of *Laodicea*, was in that state, equally disposed either to join the idolatry of the Laodiceans, or the profession of Christianity ; for the apostle was commanded to write, “ I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot. So then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Nevertheless, we find that this church had been earnest in promulgating the truths of the Christian religion, as it is said in the following verse : “ As many as I love I rebuke and chasten ; be zealous, therefore, and repent ;” but had greatly fallen away. Neither does it appear, that they had fallen away from principle, because it is said, “ as many as I love, I rebuke and chasten :” therefore, it must have been occasioned by the very severe persecutions, which the Christians suffered from the Pagan worshippers of that day.

The first society of professing Christians after the apostles, which began to distinguish itself as the founder, or inventor of something new, was formed by

THE NICHOLAITANS.

The Nicholaitan prostitution of the truths of the Christian religion, began at a very early period. Nicholai, the founder, we are informed, was born at Antioch, before the evangelist John was banished to Patmos. He

was one of the seven, mentioned in Acts, vi. and on that account, calculated to do much injury to the church.

According to Irenæus, Tertullian and Austin, they mixed the Jewish and Pagan rites, with a part of the Christian order of worship, after the manner of Balaam, who joined a part of the Jewish rites with the practices of the idolatrous heathens. In reference to which it is said, Rev. ii. 14. "because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols." From which it is certain, that idolatry was common among the eastern nations at that period, and that Nicholas revived the old abomination of Balaam, by joining the idolatrous rites with the Christian order of worship.

For which reason, it is said, Rev. ii. 15. "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."

THE CARPOCRATIANS

Began their heresy also in the time of the evangelist John. Their founder was Carpocrates.

They held that faith alone was only necessary for salvation : and that it was unnecessary for those who had this faith, to have good works. They were lovers of magic ; men of bad lives, or who indulged themselves in sensual practices ; and they taught that Christ was no more than another man.

These followers of Carpocrates appear to have been connected with the church of Pergamos ; for, according to the above-mentioned fathers, they joined the idola

HISTORY OF ALL RELIGIONS.

trous practice of eating things offered up to idols, as mentioned, Rev. ii. 14. with the Christian order of worship. Therefore, the Carpocratians, who lived at this time must necessarily be meant by those who are thus clearly described by the apostle. In this church also, there were some who held the doctrine of the Nicolaitans Rev. ii. 15.

THE CERINTHIANS AND EBIONITES.

These professors also lived in the time of the apostle John. The practice of eating things offered to idols or of offering the sacrifice to the idol, and then eating had become customary among the followers of Cerinthus, who wished to retain a little of the old idolatry.

Cerinthus lived in the time of the emperor Domitian; his doctrines were much the same as those taught by Nicholas and Carpocrates. They admitted only the gospel of Matthew, and denied the divinity of Christ. Agreeably to the above-mentioned authorities, they belonged to the church of Thyatira, which suffered them to remain with them, through the influence of Jezebel *who seduced them* to eat things offered unto idols. Rev. ii. 20. i. e. to join idolatry to Christianity.

From these a number of sects sprang up, varying a little either in doctrine or practice; till the heresy of Sabellius made its appearance at the beginning of the third century.

THE SABELLIANS

Taught that there was but one person in the God-head, and that this was the Father. They believed that the Father suffered, and were on that account called

PATRIPASSIANS,

Who personified the Father, or divine essence.

ANTHROPOMORPHITES.

This is a compound word, from the Greek, signifying *the form of man*. This sect appeared in the early ages of the Christian church. They believed that God was in the form of man, and were on that account called *Anthropomorphites*.

They were first called Audiani, from Audeus their leader, who lived in the time of the emperor Valentinian, 340 years after Christ.

It would answer no valuable purpose to notice the little variations of those, who attempted to differ from the generally received doctrine and practice of the church. When this was done, though but of a trifling nature, it was only sanctioned by the name of the inventor, who by it obtained notice ; yet all the trifling variations have by some writers been magnified into sects. I therefore pass over these, who, as above observed, varied in so trifling a manner from the Nicholaitans, Car-

pocratians, Cerinthians, and Ebionites, as not to be worthy of notice ; they were individuals lost in the great body of the professors of genuine Christianity.

For the first three hundred years after Christ, or until the time of the famous council of Nice, nothing of importance arose to disturb the unity of the church. Then it was that Arius published his opinions ; and a schism being thus made, separation ensued, and new opinions generated different sects. From this period, we must necessarily date the beginning of those distinctions, which have taken place in the church of Christ.

Having said as much as is necessary concerning those sects alluded to in scripture, and by the first fathers of the Christian church, I shall now begin with the sects which immediately appeared after the Nicene council ; and conclude by defining the doctrines of the different sects of the Christian religion, as they are at this day held forth in Europe.

THE GREEK CHURCH.

The Greek Church was so called, because, after the dispersion of the Jews, the scriptures were read in Greek : for as the Jews only were in possession of the Hebrew language ; and the Greek language being then spoken and understood among all the nations of the Grecian empire ; the Septuagint translation was introduced ; and the gospels, which were originally written by the apostles in Hebrew, the language of their country, were

translated into the Greek tongue. This appears to have been confirmed by the apostle Paul, as we cannot suppose that he wrote his epistle to the Hebrews in Greek, a language which the great mass of the people did not understand. But the time, when it began to be generally known by this appellation, was when Constantine the Great embraced Christianity, at the beginning of the fourth century.

The faith and worship of the Greek church is professed by many of the eastern nations, and it is the established form of religion throughout the Russian empire. They use the liturgies of Basil and Chrysostom. The service is read in ancient and modern Greek; and in some places they read it in the Slavonian tongue. The churches subject to the Patriarch of Constantinople are the *Russian*, *Georgian*, and *Mingrelian*. The eastern churches not under the immediate government of the Patriarch of Constantinople, are the *Armenian*, and the *Nestorian*: the *Abyssinian*, *Coptic*, and *Jacobite Monophysists*, are also subject to the same patriarch, but differ from the Armenian and Nestorian churches; in as much as the word Monophysist, derived from *μονος*, *solus*, and *φύσις*, *natura*, implies their belief that there is only one nature in Christ. Turkey in Europe contains a great number of christians, but those of the Greek church are the most numerous. The Patriarch of Constantinople governs the church with an authority similar to that, which has been exercised by the Roman pontiffs. The next dignitaries in order after the patriarch, are the metropolitans. The number of the metropolitans was originally seventy-two, after the manner of the Sanhedrim of the Jews. The bishops are subject to the metropolitan.

They retain the custom of the Greek fathers, Basil and Chrysostom, of reading the liturgy in the Greek language. The sacrament they administer in both kinds, viz. the bread is mixed with the wine, which is given together with the words, *hoc est corpus meum*, 'this is my body.'

They taught that the traditions of the church are of equal authority with the scriptures: that the patriarch and his synod have authority to interpret the scripture, and that their interpretation is infallible. This authority seems to be acknowledged at present, for Peter the Great, of Russia, applied for, and obtained, the sanction of the Patriarch of Constantinople. They have great faith in auricular confession, but the form of absolution is deprecative only: thus, *may God absolve you*. They allow their priests to marry once. They teach that we cannot be justified by faith alone, but in conjunction with works; agreeably to the words of James. "Show me thy faith without thy works, and I will show thee my faith by my works." The Greek church deny the supremacy and the infallibility of the pope. They receive the decrees of the first seven general councils, viz. Nice, in the year 325; Constantinople, in 381; Ephesus, in 431; Chalcedon, in 451; Constantinople, in 553; Constantinople, in 680; Nice, in 787. These they receive as the rule of faith. They believe that the Holy Spirit proceeds from the Father only.

With regard to the notions of a few individuals at these early periods of the church, they are not worthy of notice; and though they have been magnified into sects by some writers, because of a little variation in doctrine, or practice, such as the Nestorians, from Nestorius, the Patriarch of Constantinople, 400 years after Christ; Pelagians, from Pelagius, a Briton, 382; Jacob-

ites, 573: Maronites, Cypriots, Syrians, Armenians, Theodocians, Melchizedekians, Nestorians, Gregorians, Samaritanians, Tatarians, &c. &c. yet they were known in the church as differing in some non-essentials but they were so few in number, compared with the great body of the church that it would be improper to call them sects. It would only be a waste of time and paper, to introduce their variations: they may be seen in the writings of the Christian fathers.

THE ROMAN CATHOLIC CHURCH

Has been called the *Latia Church*, not only because the service is read in Latin, but because, about the time when the Roman empire had arrived at the zenith of its greatness, the Christian religion had made so rapid a progress in the empire, that Paganism had become the sport of the people. Tertullian observes, in his apology for the Christians, "Your public bodies, your senate, your armies, are all Christians: we have left you only your priests and your temples." For this reason it was, that Constantine afterwards embraced Christianity: the empire became Christian, and the service was administered in Latin, which was the vulgar tongue. The supreme head is the pope; the next in order, as dignitaries, are the cardinals; but they have not any authority in the hierarchy, or government of the church: it rests with the pontiff in council.

The members are bound to believe that "this church is always *one*, by all its members professing one faith, in one communion, under one chief pastor, succeeding the apostle Peter, to whom Christ committed his flock."

They believe that "with this church, the scriptures, both of the Old and New Testament, were deposited by the apostles. That she is, in her pastors, the guardian and interpreter of them. That these scriptures, *thus interpreted*, together with the traditions of the apostles, are to be received and admitted by all christians for the rule of their faith and practice."

That there are seven sacraments, instituted by Christ in this church, which are instrumental causes of divine grace in the soul, viz. *Baptism*, by which they are made children of God, and washed from sin.

Confirmation, by which they receive the Holy Ghost, by the imposition of the hands of the priest.

The *Eucharist*, which feeds and nourishes the soul with the *REAL body* and *blood* of Christ, *REALLY* present, under the forms of bread and wine, or under either of them.

Penance, by which penitent sinners are absolved from their sins, in virtue of the commission given by Christ to his ministers.

Extreme unction, which wipes away the relics of sin, and arms the soul with the grace of God, in the time of sickness.

Holy Orders, by which the ministers of God are consecrated.

Matrimony, which is a sacred sign of the indissoluble union of Christ with his church.

They believe that at the sacrifice of the mass, the *real body of Christ* is offered, that he is "here both *priest* and *victim*, representing in person his death and passion to his Father. That in this sacrament he is *verily* and *indeed present*, that here is his *body* and *blood*, *soul* and *divinity*." That there is no difference between the offering of the mass, and the offering of the cross, but in

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the manner of the offering, as Christ offered himself up on the cross, as really to shed his blood and die for us ; whereas now, he does not really shed his blood nor die any more ; and therefore this is called an *unbloody sacrifice*, and that of the cross a *bloody sacrifice*.

They administer the sacrament to the people in one kind only, in the form of a *wafer*, under the appearance of bread, but the priest receives in both kinds. At the consecration of the bread, he pronounces the words, '*hoc est enim corpus meum*,' *this is truly my body*. And at the consecration of the wine, he pronounces the words, '*hic est enim calix sanguinis mei*,' *this is truly my blood*.

They are taught to believe the import and application of the following words, and by an act of faith to pronounce them at the altar :—" I most firmly believe, that in this holy sacrament thou art present verily and indeed ; that here is thy *body* and *blood*, thy *soul* and thy *divinity* ; I believe that thou, my Saviour, true God, and true man, art really here ; that here thou communicate thyself to us." This is confirmed in their *Instructions, and Devotions for Communion*, p. 241. " The person that is to receive the blessed sacrament must be also fasting, at least from midnight, by the command of the church, and by a most ancient and apostolical tradition, ordaining, that in reverence to so great a sacrament, nothing should enter into the *body* of a christian before the body of Christ. Hence, if through inadvertence, or otherwise, a person has taken any thing, though never so little, after twelve o'clock at night, he must by no means receive that day." Thus they believe, that at the consecration of the elements, when the priest has pronounced the words, *this is truly my body*, the bread is *truly* and *unequivocally* changed, into the *literal flesh of Christ* ; and that when he has pronounced the words

this is truly my blood, the wine is truly and without any figure changed into the literal blood of Christ : That when the priest holds up the bread, and pronounces the words, ' Ecce Agnus ille Dei, qui tollit peccatum mundi,' behold the Lamb of God, that taketh away the sins of the world, they verily profess to believe, that the bread is the Lamb of God, without any figure of speech whatever ; and when the priest gives it to the people, they are thus taught :

" At the time of your receiving, let your head be erect ; take up the towel and hold it before you, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth ; which being done, shut your mouth, let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue."

When I was writing on this subject, I had some doubts whether they did not mean that this change was figuratively to be understood by faith ; and I waited on their priests to gain as plain a definition as possible. They informed me that their belief was perfectly consistent with what was said in their manual ; that they believed, when the priest pronounced the words at the consecration, the bread was as literally the flesh of Christ, as the flesh on my bones was flesh ; and that the wine was as literally the blood of Christ, as the blood in my veins was blood.

They believe that the angels, and particularly those who are recorded in their calendar of saints, have a pe-

cular interest with God to intercede in their favour ; and therefore, in what they call the *confiteor*, they thus pray to them :

“ I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the baptist, to the holy apostles, Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault : therefore I beseech thee, blessed Mary, ever virgin, the blessed Michael the archangel, the blessed John the baptist, the holy apostles, Peter and Paul, and all the saints, to pray to the Lord God for me ; may the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life, amen. May the almighty and merciful Lord give me pardon, absolution, and remission of all my sin, amen.”

When they implore the prayers of the Virgin Mary and of the saints, they say this prayer :

“ O all ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils ; and thou most especially, ever blessed Virgin, mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months ; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him forever.”

In one of their litanies, which they call *the litany of our Lady of Loretto*, they sing as an *anthem*, the following ; “ We fly to thy patronage, O holy Mother of God ; despise not our petitions in our necessities, but deliver us from all dangers. O ever glorious and blessed Virgin.

Lord have mercy upon us," &c. In their addresses to her, they dignify her with the following titles :

"Holy Mary, Holy Mother of God, Holy Virgin of Virgins, Mother of Christ, Mother of Divine Grace, Mother Most Pure, Mother Most Chaste, Mother Undeiled, Mother Untouched, Mother Most Amiable, Mother Most Admirable, Mother of our Creator, Mother of our Redeemer, Virgin Most Prudent, Virgin Most Venerable, Virgin Most Renowned, Virgin Most Powerful, Virgin Most Merciful, Virgin Most Faithful, Mirror of Justice, Seat of Wisdom, Cause of Joy, Spiritual Vessel, Vessel of Honour, Vessel of Singular Devotion, Mystical Rose, Tower of David, Tower of Ivory, House of Gold, Ark of the Covenant, Gate of Heaven, Morning Star, Health of the Weak, Refuge of Sinners, Comforter of the Afflicted, Help of Christians, Queen of Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles, Queen of Martyrs, Queen of Confessors, Queen of Virgins, Queen of all Saints, PRAY FOR US."

The council of Trent decreed, that "all bishops and pastors who have the care of souls, do diligently instruct their flocks, that it is good and profitable to desire the intercession of saints reigning with Christ in heaven," and which is to this day strictly observed. The following is extracted from their manual, in the Litany, where they thus address their saints :

"*Holy Mary, Holy Mother of God, Holy Virgin of Virgins, St. Michael, St. Gabriel, St. Raphael, All ye holy angels and archangels, all ye holy orders of blessed spirits. St. John Baptist, St. Joseph, all ye holy patriarchs and prophets. St. Peter, St. Paul, St. Andrew, St. James, St. John, St. Thomas, St. James, St. Philip, St. Bartholomew, St. Matthew, St. Simon, St. Thadec, St. Matthias, St. Barnaby, St. Luke, St. Mark, All ye*

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holy apostles and evangelists ; all ye holy disciples of our Lord ; all ye holy innocents. St. Stephen, St. Laurence, St. Vincent, St. Fabian and St. Sebastian, St. John and Paul, St. Cosmas and Damian, St. Gervase and Protase, All ye holy martyrs. St. Sylvester, St. Gregory, St. Ambrose, St. Augustine, St. Jerome, St. Martin, St. Nicholas, All ye holy bishops and confessors ; all ye holy doctors. St. Anthony, St. Bennet, St. Bernard, St. Dominick, St. Francis, All ye holy priests and Levites ; all ye holy monks and hermits. St. Mary Magdalene, St. Agatha, St. Lucy, St. Agnes, St. Cecily, St. Catherine, St. Anastasia, -All ye holy virgins and widows ; all ye men and women, saints of God, MAKE INTERCESSION FOR US."

They believe in the necessity of confession and absolution. Here follows the method of confession, as it stands in their manual :

"The penitent, kneeling down, at the side of his ghostly father, makes the sign of the cross and asks his blessing. *Pray, father, give me your blessing, for I have sinned.* Then he says the confiteor in Latin, or in English, as far as *mea culpa* ; through my fault. After this he accuses himself of his sins, either through the order of God's commandments, or such other order, as he finds most helpful to his memory, adding after each sin, the number of times that he has been guilty of it, and such circumstances as may considerably aggravate the guilt ; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations."

"After he has confessed all that he can remember, he concludes with this or the like form :"

"For these, and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry, purpose amendment for the future, most humbly ask

pardon of God, and penance and absolution of you, my ghostly father.'

"And so he may finish his confiteor, and then give ear to the instructions and advice of the confessor. The priest then pronounces absolution, saying, *I absolve thee*. This is not *conditional*, or *declaratory*, but *absolute* and *judicial*. Auricular confession was first decreed in the fourth council of Lateran, under Innocent III. in 1215."

"Whilst the priest gives him absolution, let him bow down his head, and with great humility, call upon God for mercy, and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves him on earth."

"Let him be careful to perform his penance in due time, and in a penitential spirit."

They do not allow those who are in their communion ever to go to any other place of worship, which they call "denying their religion." In their examination, before they go for absolution, the following question is asked, p. 211.

"Have you by word or deed denied your religion? or gone to the churches or meetings of heretics, so as to join any way with them in their worship? or to give scandal? how often?"

They do not allow their priests to marry; this is a law of the church, which they acknowledge to be not sanctioned by scripture. They say that he who has the care of souls, ought not to be encumbered with the troubles of domestic life, but that in all things he should be devoted to God. Pope Gregory VII. about the year 1073, first enjoined this at Rome. He also established it in England. Anselm was the first archbishop who restrained the English clergy from marrying, in a Synod held at Westminster in 1102.

With regard to the primary doctrines of this church, they say, that man cannot be justified by *faith alone*, and that a genuine faith can only be known by good works, agreeably to the words of the apostle, "show me thy faith without thy works, and I will show thee my faith by my works."

Concerning the infallibility of the pope, they believe that he may err in matters which relate to private opinion, depending on the testimony of man, as a private doctor; but that he cannot err when, in a general council, he makes decrees of faith, or general precepts.

They do not admit that they worship images so as to adore them, but they keep them to preserve the remembrance of the object. Nor do they allow that they worship the Virgin Mary. They say that they revere her, and they think this consistent with scripture, because it is written, 'Hail thou that art highly favoured, the Lord is with thee, blessed art thou among women.' Luke, i. 28. and again ver. 48. 'From henceforth all generations shall call me blessed.'

They make a distinction between *mediator*, and *intercessor*. They believe in one Mediator concerning *redemption*, but that we may have many mediators for *intercession*. Thus they inform us, that Moses was an intercessor for the Hebrews, Job for his friends; that when prayers are offered for the sick, the congregation are looked up to as intercessors, agreeably to the apostle. James, v. 14—16. "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye

- may be healed ; the effectual fervent prayer of a righteous man availeth much." In like manner, they say, that they desire the blessed in heaven to be their intercessors.

MYSTERY OF THE NUMBER 666.

Rev. xiii. 18.

Many writers have supposed, that the account in Daniel, respecting the image which was set up by Nebuchadnezzar, was a type of the papal power, and that the worship of that image referred to the worship of the Roman Catholic church. Thus they have confirmed themselves in this opinion, from the passage in the Revelation, concerning the image and worship of the beast, ver. 18. " Here is wisdom ; let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, threescore and six."

The sacred scripture does not say that we cannot fully understand this passage, which has been considered most difficult of comprehension ; on the contrary, we are commanded to gain a knowledge of it. In order, therefore, to show the fallacy of such a supposition as the above, I shall, although many have been the attempts of commentators in all ages of the Christian church to develope this great mystery, add one to the list. And were I not constrained, by the existing facts which had taken place in the time of John, to believe that this passage was so understood by him, I should have been silent respecting this most abstruse and important text.

Rev. xiii. 15—18. “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. Here is wisdom; let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, threescore and six.”

Some have imagined, that this mystical number relates to a king; some, to a kingdom; and others, to the pope. But the Revelation treats of the different states of the Christian churches, as appears from the second and third chapters, where the churches are particularly spoken of. For the last prepares the mind for what follows, respecting the states of all the churches of Christ; not only the churches of Asia, which were established in the time of the evangelists, but also of the states of all the Christian churches to the end of time, viz. “He that hath an ear, let him hear what the spirit saith unto the churches.” Had these words signified the churches of Asia only, it would have been written, *let him hear what the Spirit HATH SAID* unto the churches. I say, as this is a book which treats concerning the different states of the Christian churches, this mystical number, which is said to be *the number of the beast, and the number of a man*, cannot relate to kings, kingdoms, or popes.

The Revelation is a book, which was always understood by the fathers of the first Christian churches, to treat concerning spiritual things, or things relating to religion. And this passage plainly refers to the con-

and depopulation of Jerusalem by Nebuchadnezzar, when the true worship of God, the divine theocracy, with the communication by Urim and Thummim ceased in the year of the Julian period 4115, when 'all the holy vessels of the house of the Lord, and the treasures of the king's house, were taken away by the monarch of Babylon, who cut in pieces all the vessels of gold, which Solomon, king of Israel, had made in the temple of the Lord; and carried away all Jerusalem, and all the princes, and all the mighty men of valour captives, even ten thousand, and all the craftsmen, and smiths; none remained, save the poorer sort of the people of the land,'² 2 Kings, xxiv.

I say, that this number, *six hundred, three score and six* comprehends the interval of time from the *destruction of the first temple*, and the captivity by Nebuchadnezzar when the *Urim* and the *Thummim*, the *Shechinah*, or divine communication ceased, to the *destruction of the second temple*, by the Romans, with all the sacrificial worship, the overthrow of Jerusalem, and the dispersion of the nation, which was 669 years. At the establishment of the Christian religion, all these circumstances and things, which were types, given under the Mosaic dispensation, were fulfilled by Christ, by whom the true spiritual Urim and Thummim were to be communicated agreeably to the words of the inspired writer. "Le

* This ten thousand, in the original, relates to the princes and all the mighty men, or the nobles, for we cannot suppose that the population of Jerusalem consisted of ten thousand only, when in the siege which took place eleven years after this period, 1,100,000 perished. Besides, it is said, when he took Jerusalem, and carried the people into captivity, with the king Jehoiakin, and the nobles that he left none, *save the poorer sort of the people of the land* Joseph. de Bell.


thy Thummim and thy Urim be with thy holy one," the great high-priest of God, the spiritual Melchizedeck, the king of righteousness.

That this *number* was thus understood, and so applied by the evangelist, is evident. If we subtract the year of the Julian period, 4115, at the destruction of the first temple, when the divine communication ceased, from the year of the Julian period, at the birth of Christ, 4711, the remainder is 596, the interval of time between these two remarkable epochas; then, if to this remainder, 596, we add 70 years of the Christian æra, when Jerusalem and the temple were destroyed by the Romans, at the establishment of the Christian religion, it gives us this mystical number, 666; comprehending that interval of time between the destruction of the *first temple*, when the visible divine communication ceased *forever*—to the complete destruction of the *second temple*, when the Christian dispensation was confirmed, agreeably to those words of our Lord. Luke ix. 27. 'But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God,' when the spiritual communication was given to the *Gentiles* at the destruction of Jerusalem, and the dispersion of the Jews, which is to endure *forever*. So that this number has no reference to kings, kingdoms, or popes, as has been supposed for many centuries; but it refers to the time when the divine theocracy ceased in the *true visible church of God, among the Jews*: to the establishment of the *true visible church of God, by our Lord Jesus Christ, among the Gentiles*.

THE SYRIAN CHRISTIAN CHURCHES IN INDIA.

Although gross darkness seems to have enveloped the minds of the greatest part of the people of India, we find that the ancient Syrian Christian churches have settled there from the early ages of Christianity. I shall furnish the reader with a few extracts from *Buchanan's Researches*; the author having visited these churches by the permission and authority of the governor-general, the Marquis Wellesley, who gave orders that every facility should be afforded to him in the prosecution of his inquiries. He says, "When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the pope.' 'Who is the pope?' said the natives; 'we never heard of him.' The European priests were yet more alarmed when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction, and that for 1300 years past they had enjoyed a succession of bishops, appointed by the Patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the west may be; for we come from the place where the followers of Christ were first called Christians.'"

"When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of their clergy, and devoted them to the death of heretics. Then the inhabitants heard,



for the first time, that there was a place called the inquisition, and that its fires had been lately lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian bishop, Mar Joseph, sent him prisoner to Lisbon, and then convened a Synod, at one of the Syrian churches, called Diamper, near Cochin, at which the Romish archbishop Menezes presided. At this compulsory synod, 150 of the Syrian clergy appeared. They were accused of the following practices and opinions : "That they had married wives ; that they owned but two sacraments, baptism and the Lord's supper ; that they neither invoked saints, nor worshipped images, nor believed in purgatory ; and that they had no other orders, or names of dignity in the church, than bishop, priest and deacon." These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also decreed, that all the Syrian books, that could be found, on ecclesiastical subjects, should be burned, 'in order,' said the inquisitors, 'that no pretended apostolical monuments may remain.'"

"The churches on the sea-coast were thus compelled to acknowledge the supremacy of the pope, but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point, they said, they would only give up with their lives. The pope compromised with them ; they retain their Syriac language, and have a Syriac college. But the churches in the interior would not yield to Rome ; they proclaimed eternal war against the inquisition ; they sought the protection of the native princes, who had always been proud of their alliance."

He further says, "The first Syrian church I visited was at Maveleyar.* They had been often visited by Romish emissaries in former times, and they at first suspected that I belonged to that communion. They had heard of the English, but strangely supposed, that they belonged to the church of the pope in the west. They had been so little accustomed to see a friend, that they could not believe I came with any friendly purpose. I had discussions with a most intelligent priest, in regard to the original language of the four gospels, which he maintained to be Syriac; and they suspected from the complexion of my argument, that I wished to weaken the evidences for their antiquity.

"The doctrines of the Syrian christians are few in number, but pure, and agree in essential points with those of the church of England; so that, although the body of the church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness; who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety.

"The following are the chief doctrines of this ancient church:

"1st. They hold the doctrine of a vicarious *atonement* for the sins of men, by the blood and merits of Christ, and of the justification of the soul before God, *by faith alone*, in that atonement.

"2d. They maintain the *regeneration*, or new birth of the soul to righteousness, by the influence of the spirit of God, which change is called, in their books, from the Greek, the *Meta-Noia*, or *change of mind*.

* This is a compound Hebrew word, literally *the corn-pasture*.

“3d. In regard to the trinity, the creed of the Syrian christians accords with that of St. Athanasius, but without the damnatory clauses. In a written and official communication to the English resident at Travancore, the metropolitan states it to be as follows: We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons, nor dividing the substance, one in three, and three in one: The Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other; in majesty, honour, might and power, they are coequal; unity in trinity, and trinity in unity. In the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind: he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man.”*

BAPTISTS.

Baptists differ only from other sects of christians as to the subject and the manner of administering baptism. They say, that agreeably to the command, it should be done by immersion, and that such is the meaning of βαπτίζω: therefore, that baptism means *immersion*, and that it was thus understood and practised by the apostles. That Christ went down into the river Jordan to be im-

* See the *Ophion*; or the *Theology of the Serpent* and the *Trinity in Unity*, just published, 8vo. And the *Biblical criticisms* in the *Classical, Biblical and Oriental Journal* (a quarterly publication.)

mersed by John. That the person who administered the ordinance, and the person baptised, went down into the water, Acts viii.—That those who are baptised are said to be buried in baptism, which language, they conclude, could not with any degree of propriety be adopted, unless it signified immersion. That it is thus administered in the Greek church, and that it is also ordered to be thus administered in the church of England.

They say that when Christ commanded the disciples to “go and teach all nations, baptising them,” such teaching could not include infants; therefore, that infant baptism is contrary to the command, and that it must mean adults who are capable of being taught. But they make another distinction. They hold, that all adults who are capable of being taught, ought not to be baptised, but only those who “bring forth fruit meet for repentance,” agreeably to those words, “Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptised, shall be saved.” To persons who were thus convinced, and who proved their sincerity by an example of obedience to the divine precepts, they contend, baptism was only administered by the apostles. That their first inquiry was, whether they were proper subjects for baptism, viz. if their repentance was sincere, and if they believed in Christ. Acts viii. 12. “But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised.” ver. 36. 37. “And the eunuch said, see, here is water, what doth hinder me to be baptised? And Philip said, if thou believest with all thine heart, thou mayest.”

Immersion was also a solemn ceremony under the Mosaic dispensation.

ANABAPTISTS.

They were so named, because they rebaptised their converts, as the word signifies. This custom of rebaptising when of an adult age, is not modern. In the early ages of the church, Donatus, a famous minister, separated from the body of professors, and rebaptised those who were capable of making a profession of their faith, after the manner of the eunuch.

PARTICULAR AND GENERAL BAPTISTS.

Since the time of Calvin, the custom of rebaptising adults was for a long time confined to those of the Calvinistic persuasion ; but of late years, many who were not receivers of that doctrine, but who were strictly Arminians, embraced the same opinion respecting this ancient rite. There now was a necessity for a distinction between these two sects ; therefore, the first, or those who believed in election, were termed *Particular Baptists*, and the other, *General Baptists*.

SEVENTH DAY BAPTISTS

Are so called, because they keep the seventh day as the sabbath, and consider it holy. They say that there is not any command in scripture for keeping the first day of the week, and that the command to keep the

seventh day was never abrogated by Christ. In every other respect, they are baptists, either general or particular.

PÆDOBAPTISTS.

By Pædobaptists, are meant, those who baptised infants. These are not properly a sect, as all established churches, and all dissenters, who thus administer baptism, are so called.

From the time of the first schism of Arius, when all the Christian world was thrown into confusion, to the sixteenth century, so fruitful was the mind of Christian professors in generating new opinions in religion, that governments thought it prudent to put a stop to any thing of this nature, by enacting laws to prevent the like confusion in future. But it appears, that wealth and power are dangerous acquisitions, when employed to regulate religion, and to direct the conscience. It has seldom been attended with happy consequences, except when guided by a power superior to man. Thus they introduced a number of things, which, by the reformers, were thought to be so inconsistent with the pure doctrines of the Christian religion, that Martin Luther, an Augustine friar, began to oppose the authority of the Roman pontiff; and his numerous followers were called after him.

LUTHERANS.

I have spoken of the Greek and Roman churches, when they were not subject to those charges which have been brought against them: viz. before any of those things were superinduced, which have given offence to other sects of Christians, such as bulls, indulgences, &c.

In order to prove, that these things were neither consistent with the original profession of the Christian church, nor with the scriptures, Martin Luther, an Augustine friar, declared war against the doctrines and practice of the church of Rome. He opposed the use of images—the invocation of saints—excommunication—the monastical life—canonical obedience—distinction of meats—communion under one kind.—He taught, that man is not a *free agent*, that he is justified by *faith alone*—and that though the faithful may sin, it is not imputed to them. He denied the *supremacy* and *infallibility* of the pope;—asserted, that *bulls* and *indulgences* were not consistent with scripture—he denied the merit of works—transubstantiation—the mass—auricular confession—absolution—purgatory—orders—and extreme unction—being five out of seven of their sacraments. Hence began what is called the reformation from the errors of the church of Rome. Many of the higher orders, as well as the generality of the people in several nations, became Lutherans.

But it appears, that some of Luther's converts did not think him infallible. A new sect sprung up out of the opinions held forth by him, called

MORAVIANS.

These modern professors were called Moravians, because they made their first appearance in Moravia. They separated from the first Anabaptists, soon after the time of Calvin.

They originally observed many of the outward acts of the apostles, such as washing each other's feet, going bare-foot, and having all one property in common, after the manner of a sect, which arose 140 years after Christ, called the Apostolici, because they observed the acts of the apostles. They are subject to one supreme superintendant in their civil department. They are great encouragers of industry, and receive none into their connexion, but those who follow some occupation. They have also a supreme head in spirituals, who lays down the fundamental principles of their sect. They are industrious in making converts to their opinions, and think it their duty to convert the heathen to Christianity. On which account, they send missionaries to various parts of the world to preach the gospel.

Count Zinzendorf, a German, about the year 1740, was the great supporter of the opinions of this sect of dissenters, from the old Anabaptists of Moravia; who were not called Moravians, because the first converts to his system were several Moravian families, as is asserted by some; but were originally called, *Fratres Legis Christi*, *Brethren of the Law of Christ*; afterward *Unitas Fratrum*, the *United Brethren*, and the *Moravian Brethren* 150 years before his time, for the reason above given.

They believe in justification by faith alone, through grace or favour; they avoid saying any thing on partic-

ular redemption, and do not call themselves either Calvinists or Arminians. They think they are spiritually joined in the great family of those who love and fear God. The order of their church is episcopal, and they are very particular as to those who are to succeed as bishops. They think episcopal ordination perfectly consistent with the patriarchal and apostolic institutions, because it was the order in the patriarchal churches; and the apostle says, Acts i. 20. "For it is written in the Psalms, let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take." Phil. i. 1. "to all the saints of Christ Jesus, who are at Philippi, with the bishops and deacons." 1 Tim. iii. 1. "desire the office of bishop."

In their deliberations, which are conducted by synods after the custom of the first Christian churches, if any thing of very considerable importance be brought forward, the result of which is doubtful, they have recourse to the ancient custom of deciding it by *lot*, which they think is consistent with the scripture, Jonah i. 7. "And they said every one to his fellow, come let us cast lots, that we may know for whose cause this evil is upon us; so they cast lots, and the lot fell upon Jonah." Acts i. 26. "the lot fell on Matthias." But whether this method be the same as was resorted to by the ancient Hebrews, or by the apostles, is not for me to determine in this work. I believe the Moravians are the only sect of Christians who attend to any thing of this nature.

They think themselves peculiarly called to carry the gospel to the heathen: and in this labour they have succeeded to admiration in almost every part of the world.

ANTITRINITARIANS.

These professors revived the opinions of the Arians, and Samosatenians, who denied the existence of a trinity of persons in the divine nature.

THE ANTINOMIANS

Are so called from *anti*, against, and *nomos*, the law, because they reject the law. They are also by some called *Solifidians*, from *solus* 'alone,' and *fides* 'faith;' and affirm that nothing is required but faith, which is held forth in the gospel; that neither good works, nor evil works, can forward, or prevent eternal happiness; as those who have faith cannot sin, let them do what they will. They took their rise from Agricola at the beginning of the sixteenth century; and they made their appearance in England at the beginning of the seventeenth century. These and a great many more of less note are mentioned in the writings of Florimundus Raymundus de Origine Heres.

CALVINISTS

Were so denominated from John Calvin, one of the reformers in the sixteenth century. But there were professors of this description in the Christian church at a very early period, about the year 380, who were call-

ed Predestinati. And in the ninth century the followers of the German monk, Godescalus, were called after these first professors, *Predestinarians*. They taught that God, who must necessarily know all things before he created man, decreed those things which should come to pass; and that to deny this would be to allow that there was a power superior to him, by whom these things were ordained; therefore they held, that his *purposes* and *decrees* were eternal, as nothing future can be predicated concerning him.

Calvin taught, that God predestinated a certain number to eternal life before the foundation of the world, independently of any merit in themselves. That his grace which operates in them irresistibly, against the power of their own will, forces them to accept the terms of salvation by Christ: this they call *irresistible grace*.

The principal tenets of Calvinism have been called, *the five points*, viz. *predestination*, *original sin*, *particular redemption*, *irresistible grace*, and *the perseverance of the saints*. But there is no necessity for these distinctions; there is no difference between *particular redemption*, *irresistible grace*, *the perseverance of the saints* and *predestination*; for predestination comprehends them all. Whoever are predestinated are also *particularly redeemed*, are to have *irresistible grace*, and must of necessity *persevere to the end*. So that these *five points*, which were so called by the synod of Dort, are properly resolved into two points, viz. *predestination* and *original sin*.

They hold, that all who were not thus elected before the foundation of the world, God has been pleased to reject, and that in his eternal council he separated them from the elect vessels of mercy, as monuments of his wrath, to satisfy his offended justice.

Others of the Calvinists have been more moderate, and have held, that God was always as a tender father, reconciled to man ; but that man, " who loved darkness rather than light, because his deeds were evil," was not reconciled to God. And in proof of this they quote 2 Cor. v. 18. " And all things are of God, who hath reconciled us to himself by Jesus Christ." And again, ver. 20. " Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God."

Calvin condemned the doctrines and practice of the church of Rome, respecting the invocation of saints, the worship of images, purgatory, confession, prayers for the dead.

PRESBYTERIANS

Also believe in election and reprobation. They are so called from *Πρεσβυτερος*, an elder ; because they hold that the first Christian churches were governed by presbyters and elders, which kind of government they have adopted. They believe that the authority to preach and minister is given by the imposition of the hands of the presbytery, who are the general body of the ministers in an assembly, all possessing equal powers, equal offices, and equal honours ; consequently, that a presbyter is the highest order in the church of Christ. They pray standing, after the manner of the Agoniclytæ in the eighth century.

As there are several sects who profess to be Unitarians, it becomes necessary to make a distinction, not only with regard to some particulars of their opinions, but

also with respect to the name of the founder, or reviver of such opinions, whose name has been chosen to point out their own sect.

ARIAN UNITARIANS.

They are so named from Arius, a priest of Alexandria, who published his opinions at the beginning of the fourth century; which so disturbed the church, that a grand council was convened at Nice, of nearly all the bishops of Asia, Africa and Europe. Arians hold the following opinions:

They deny the existence of three persons in the divine nature, and maintain that the soul which animated the body of Christ, was a pre-existent spirit, superior to the highest cherubim and seraphim, but that he was not produced out of the substance of the Father; created, not begotten. They therefore reject the worship of Christ, deny that his death was a satisfaction for the sins of men, and that man is to be saved by his own works and merit. They admit that this great spirit is the Logos, or medium by whom God created all things, but yet a creature produced out of nothing, the maker of angels, archangels, thrones, dominions, powers, the whole hierarchy of heaven, and all material nature. Thus, that he is the passive instrument of the infinite Jehovah, and under him the supreme administrator of the divine providence. That by him was given the divine dispensations, the communications to the patriarchs and prophets; and that he appeared to Moses, to Abraham, to his chosen people, and led the Hebrews through the wilderness, as the representative of the supreme Jehovah, agreeably

in that declaration. "behold mine angel shall go before thee."

SOCINIAN UNITARIANS.

The revival of the Unitarian doctrines in Europe was famous Socinus, an inhabitant of Sienna in Tuscany; and his followers have been called after him Socinians. They believe that Jesus Christ was no more than man: that he was the natural son of Joseph and Mary, and that he had no existence prior to his birth: that on account of the very extraordinary things which were to be done for the church, the Almighty translated him to heaven, by that divine power which they call the Holy Spirit, and opened to him his divine will respecting man: that he descended to promulgate the divine truths he had received, and thus became, under God, the founder of the religion which was called after him, the *Christian religion*.

They do not believe that the death of Christ is a propitiation for sin: consequently they deny the atonement, the imputed righteousness of Christ, and altogether reject the idea of a compensation, or of a satisfaction to divine justice. They believe that the Holy Ghost is not a distinct person, but by the appointment of the Father, Christ is become, under him, an object of invocation and worship, and that on account of this dignified situation, to which it has pleased the Father to raise him, he is called God by the sacred writers.

They believe, that there is no original sin in us, as it implies an imperfection in nature: that we have a free will to do good, and that it is in our power to fulfil the

law : that the cause of election and reprobation is not from God, but in ourselves, and that he doth not predestinate any person to salvation : that man being born spotless, and without sin, has the power in himself, independent of divine grace, to repent, and to become holy and acceptable to God ; consequently, that the divine favour is only to be obtained by our own works and merits : that the Gospel is not superior to the law, as the law qualified man for the kingdom of heaven. There are other professors of Unitarianism, who reject the name of Socinians, and called themselves

UNITARIANS.

These professors believe in the sole, exclusive and incommunicable divinity of God ; deny the personal existence of the Holy Spirit, and on this ground declare it to be contrary to scripture and reason to worship any other being than the one supreme Jehovah, who is the only object of prayer and adoration. They ascribe neither *attributes*, nor *works*, nor *honours* to Christ, which reason and revelation appropriate to God. Not believing in the pre-existence of Christ, they declare him to be the natural son of Joseph and Mary, and that all the benefits we derive from him consist in the bright example he set before us. These professors are in the strictest sense *Unitarians*, because they maintain the unity of God to the total exclusion of Christ, and acknowledge him only as a prophet of God, a mortal man, but "the most complete character that was ever exhibited to the world."

These opinions were propagated in the early ages of the church, by the Ebionites, by the Carpocratians in

the second century, in the third century by the followers of Paul of Samosata, who were called Samosatensians, in the fourth century by Photinus a bishop of Galatia, and lastly, by Socinus in the sixteenth century.

SABELLIAN UNITARIANS

Were so called from Sabellius, bishop of Pentapolis, in Africa. These professors believe, that Jehovah, the incomprehensible, unsearchable, and incommunicable principles of Deity, was manifested in a visible human form: that there was but one person in the Godhead, and that this was the Father. Thus, by personifying the divine essence, they were called

PATRIPASSIANS,

Who taught that the Father, or the divine essence suffered. Thus they totally excluded the person of Christ, and the operation of the Holy Spirit. They were the highest order of Unitarians, but it will appear to the intelligent reader, that if finite beings attempt to personify the eternal, infinite and incomprehensible Jehovah, they greatly err: such pretenders convict themselves in point of possibility; it is a contradiction in plain terms, for that which is finite to comprehend the infinite! the created, the creator! man cannot sketch his ideas beyond the finite line which is marked by the infinite; were this possible, he would be equal with God. By personifying the Deity, it is an attempt to comprehend him who is incomprehensible, infinite, and uncreated.

It is expressly said, "No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him." John, i. 18.

TRINITARIANS

Believe that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit : that the Son came forth from the substance of the Father, and that the Holy Spirit proceeds from the Father and the Son : that the Father is the fountain of Deity, but that the Son, and the Holy Spirit, in all other respects are equal to him, and are united with him, by what is called by the ancient Nicene fathers, *Emperichoresis*, viz. a reciprocal penetration of each other's substance. This would have been much better expressed, easier of comprehension, and more consistent with the perfections of Deity ; if it had been said by those venerable fathers, that by the *UBIQUITY* of the divine nature, i. e. omnipresence, *existing at the same time in all places* ; which, however inconceivable to man, must be necessarily admitted ; the three Persons in the Trinity must always be present to each other.

THE ANCIENT ARMENIAN CHURCH.

The history of the Armenian Greek church is very interesting. Of all the Christians in central Asia, they have withstood the persecutions of the Mahometans, even when the seven churches, who had the immediate

communication with the apostle, almost exhausted by suffering and death, had at length been compelled to receive the religion of the impostor at the point of the sword. "The Armenians have maintained their independence, their ancient scripture, doctrines and worship, to this day."* Their proper country is Armenia, from which they are called *Armenians*.

Armenia is under the Persian government, and professes to be of the ancient patriarchal church, which first received the New Testament, translated into the Greek after the dispersion of the Jews. Dr. Buchanan in his *Christian Researches* in Asia, says, "The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances. It has been allowed, by competent judges of the language, to be a most faithful translation: La Croze calls it, *queen of versions*."

ARMINIANS.

The modern Arminians have been sometimes mistaken for the people of Armenia, who are of the Greek church, and have their own patriarchs; but Christian sects do not take their denomination from the country they inhabit.

They were a sect so called from Arminius, who was a divine of Leyden, and in 1605, he caused a separation from the Calvinists. They believe in free-will; they believe that man has a power to resist the offers of mercy, and that election to eternal life is grounded in the will of God to save such, as he knows about to believe

* *Christian Researches*, p. 239.

and continue in obedience ; consequently, that reprobation is only the result of his foreknowledge concerning those, who live and die in violation of the precepts of the sacred scriptures : that though Christ by his temptations, sufferings and death, made an atonement for all mankind, yet none but those, who were foreseen would be faithful to death, can possibly obtain everlasting life.

That, "as every good and perfect gift cometh from the Father of light," so they say that this divine grace is a gift, that man cannot have any merit, and that good works are of God only. But they likewise hold, that this grace may be so resisted, and rejected by man, as to be ineffectual in procuring for him the salvation of his soul. They also believe, that those "who have tasted the good word of God, and the powers of the world to come," who have been regenerate in heart and life, may finally fall from this state of grace and die in sin ; agreeably to those words of the apostle, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away."

SUPRALAPSARIANS

Also believe in the doctrine of predestination. They are the most rigid of all those, who profess to receive the doctrine of election.

They hold, that God had no other view than to magnify his attributes ; by the salvation of some, his mercy ; and by the condemnation of others, his justice ; and therefore, that he ordained the fall of man from eternity. But as this was also the belief of the ancient sect called

the Predestinati, and as it is consistent with the belief of the modern professors of Calvinism, to that head I refer the reader.

SUBLAPSARIANS


Believe in the doctrine of predestination. But they hold, that Adam was created in full liberty to stand or fall; that by an abuse of that liberty, God permitted him to fall, and that all men, having thus fallen in Adam, are eternally lost, except such, as by the determinate council of God were predestinated to eternal life.

PURITANS.

About the same time that the Socinians began to form themselves into a body, a sect arose in England, called *Puritans*. But this was only a new name for an old profession. They were Calvinists, and the name Puritan was given, because, like them, they pretended to be purer than the professors of the day. Nevertheless, they are said by respectable writers to have been an upright, and a sincere people.

INDEPENDENTS

Are so named, because, as to their church government, every congregation is independent of each other.



They are neither subject to synods, assemblies, nor presbyteries; but the elders of each congregation govern their own members.

With regard to their opinions, they are much the same as the Calvinists and the Presbyterians. They allow all to preach who think themselves capable, and will not baptise any who are not of their own congregation. They receive the sacrament sitting, and will not communicate with those who are of another persuasion.

They were not known as a body, or sect, until the time of Elizabeth. They were called Puritans by way of reproach, because they were particular in inculcating a purer kind of life than the professors of the time. They were also stigmatized by the term Novatians; for, as Novatius formed a distinct sect, on account of the dissolute abuses prevailing in the church of Rome, so the Independents separated from the established church of England about the year 1580.

QUAKERS.

The Quakers arose in England, about the time of Oliver Cromwell. George Fox, a man of unblamable life and conversation, born at Drayton, in Leicestershire, was the first of this sect.

They were so called in derision, because George Fox, when he was committed to Derby gaol, for promulgating their principles openly, by preaching the necessity of the life of God in the soul, told the magistrates who committed him, to *tremble* at the word of the Lord. But that has passed away, and the term Quaker is become respectable. Yet they term themselves the *Soci-*

but of the spirit, for the letter killeth, but the spirit giveth life." Laying, therefore, little stress on outward ceremonies, they endeavour to raise their affections to a pure internal devotion; to a state of passive humble contemplation, silently attending to the working of the Spirit of God on the mind, agreeably to those words, Isaiah xli. 1. "Keep silence before me,"—Amos v. 13. "The prudent shall keep silence,"—Hab. ii. 20. "But the Lord is in his holy temple; let all the earth keep silence before him." On this ground it is, that they have thought all formal, or ceremonial worship unnecessary, because it has a tendency to divert the mind from the one thing needful, viz. silently watching and waiting for the influence of the Holy Spirit, agreeably to those words, Luke xi. 13. "How much more shall your heavenly Father give the Holy Spirit to them that ask him." And 2 Thess. iii. 5. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." That this inward influence is in perfect agreement with the words of the prophet, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, *not* according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts."

They recommend plainness in apparel, agreeably to the direction of the apostle, 1 Tim. ii. 9. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and with sobriety, not with broidered hair, or gold, or pearls, or costly array." They think it right, as it is consistent with scripture, to address

each other in the singular, *thee* and *thou*. They allow of no distinction by way of pre-eminence, such as *sir*; nor flattering titles, except they be such as are necessarily attached to situations in life, as the king, prince, duke, &c. They avoid unmeaning compliments, such as *your most obedient humble servant*, &c. and when they separate, their custom is, to use the expressive word, *farewell*. Their members, either male or female, who believe themselves called to the office of the ministry, are at liberty to minister, but such are not recognised as preachers until they are acknowledged by the members of the meeting to which they belong.

They justify the practice of women preaching, on this ground, that as male and female are one in Christ, so the female has an equal right to minister. And from the words of the apostle, Acts xxi. 9. "And the same man had four daughters, virgins, who did prophesy." Chap. ii. 6—18. "But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days (saith the Lord) I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy, and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Romans xvi. 1. "I commend unto you Phœbe, our sister, who is a servant of the church which is at Cenchrea." Ver. 12. "Salute Tryphena and Tryphosa, who labour in the Lord."

But the Quakers are not the only sect of religious professors who have permitted women to preach. The custom of women speaking, or preaching, is very ancient. The Pepuzians, in the second century, soon after the time of the apostle John, permitted women to fill the office of bishop, to preach and to administer the sacrament. But like the Acephali, who separated from the

Eutychians, 460 years after Christ, the Quakers have neither *bishop*, *priest*, nor *sacrament*.

To effect the salutary purposes of discipline, meetings were appointed, at an early period of the society, which, from the times of their being held, were called quarterly meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently; from which arose monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist and provide rules for the whole: previously to which, general meetings had been occasionally held. A monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is, to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also, grant to such of their members as remove into other monthly meetings, certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of their discipline be put in practice; and when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the gospel rule before mentioned, be given, previously to its being laid before the monthly meeting.

When a case is introduced, it is usual for a small committee to be appointed, to visit the offender, to en-

deavour to convince him of his error, and induce him to forsake and condemn it. If they succeed, the person is, by minute, declared to have made satisfaction for the offence; if not, he is disowned as a member of the society.

In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned.

To monthly meetings also belongs the allowing of marriages; for their society has always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry, appear together, and propose their intention to the monthly meeting; and if not attended by their parents or guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee, to inquire, whether they be clear of other engagements respecting marriage; and if, at a subsequent meeting, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others, as witnesses. Of such marriages, the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those

present at the birth, is the subject of one of these last mentioned records; and an order for the interment, countersigned by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting, and at the grave a pause is generally made; on both which occasions it frequently falls out, that one or more friends present have somewhat to express for the edification of those who attend: but no religious rite is considered as an essential part of burial.

Several monthly meetings compose a quarterly meeting. At the quarterly meeting are produced written answers from the monthly meetings, to certain queries respecting the conduct of their members, and the meetings' care over them. The accounts thus received, are digested into one, which is sent also in the form of answers to queries, by representatives, to the yearly meeting. Appeals from the judgment of monthly meetings, are brought to the quarterly meetings, whose business also it is, to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them.

The yearly meeting has the general superintendence of the society in the country in which it is established;* and therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as

* There are seven yearly meetings, viz. 1 London, to which come representatives from Ireland, 2 New-England, 3 New-York, 4 Pennsylvania and New-Jersey, 5 Maryland, 6 Virginia, 7 The Carolinas and Georgia.

appear to be requisite, or excites to the observance of those already made ; and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly meetings are here finally determined ; and a brotherly correspondence by epistles, is maintained with other yearly meetings.

In this place it is proper to add, that as they believe women to be entitled to the office of the ministry, they also think, that to them belongs a share in the support of their christian discipline ; and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety. Accordingly, they have monthly, quarterly and yearly, meetings of their own sex, held at the same time with those of the men ; but separately, and without the power of making rules : and it may be remarked, that during the persecutions, which formerly occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

They do not think it necessary to be learned in order to acquire a knowledge of divine things, as, they say, the true light will teach all who follow its dictates. By their gentle manners and quiet conduct, they have obtained much respect, and though they had the sole jurisdiction of the whole province of Pennsylvania, they never have persecuted others for a difference of opinion. It was a government established without arms ; by treaties made without oaths ; and, what is more to be admired, as worthy of imitation by all governments, and will redound to their credit to the latest posterity, they never broke their treaties with the native Indians.

Even at this day, so high a veneration have the native Indians, who live in the back settlements, for these

original settlers, that if any one travels through the Indian tribes in the habit of a Quaker, it is his best defence ; he travels secure, and meets with all that hospitality, which the Christian religion so strongly inculcates, towards those who are strangers in a strange land.

METHODISTS

Are properly understood to be those, who are followers of the Rev. John Wesley, who, with several others at the university, spent his evenings in reading and expounding the Hebrew and Greek originals. He was joined by his brother, Charles Wesley, and soon afterwards by the Rev. George Whitfield.

The Methodists profess to hold the doctrines of the Church of England in their purity, therefore do not allow, that they have separated from her communion.

John Wesley was a Fellow of *Lincoln College, Oxford* ; a man of exemplary life, unaffected in his manners, without any austerity, or singularity in his deportment ; he was a true gentleman and a sincere christian. He preached extemporary sermons, contrary to the custom of the ministers of the established church : he was at length prohibited from preaching in her pulpits, but we are informed in his Journal, that he had no desire, or design to preach in the open air, till after his prohibition. From the plain and familiar manner in which he addressed his congregations, his preaching had a peculiar effect on the people. This easy method of communicating his thoughts encouraged others to follow his example. He then preached in rooms, and, on the pressing invitation of Mr. Whitfield, followed his example,

by preaching in the open fields. He was, nevertheless, at first averse to any one preaching but the clergy regularly ordained; how he was led to permit, and afterwards to encourage others to preach, may be seen, in a work written by Mr. Benson.* Thus by degrees, as they increased, and as necessity called for fresh supplies of preachers, he sent them to preach in different parts of the nation.

But in order to keep them together, he found it was necessary to establish certain rules, which he termed "The rules of the United Society," see Apol. sec. 8. He appointed one of the brethren to preach to them, and sent others to preach in the neighbouring villages, who were called local preachers. A meeting was also appointed once a quarter, when the smaller societies within a few miles round a central town, which was esteemed the centre of this little circuit, assembled there to join in what is termed a *love-feast*, after the custom of the first Christians. None but those joined in society, are permitted to be present, unless they have notes from one of the preachers, signifying that they are proper persons, seriously inclined, to be admitted. At this time, all who feel themselves at liberty so to do, declare their experience.

It was found necessary, in order to watch over their moral conduct, to bring them to a closer union, by appointing small parties of ten or twelve persons, which they called a *class*. One of this small assembly was fixed on to lead them, and he was in consequence called, the *class-leader*. They meet for one hour; the business of the leader is, to give out a hymn, to pray with them, to ask each concerning the spiritual state of his mind, and to reprove, encourage and exhort them to

* An Apology for the People called Methodists. Sect. 5.

proceed in the spiritual course, by endeavouring to keep a conscience void of offence both towards God and man.

This wise leader found, that his method succeeded in binding them together in closer union, and in order to promote still further their growth in piety, other meetings of a more select nature, each consisting of four or five, were established. The persons forming these were supposed to be more experienced in the spiritual warfare, than the major part of those who met in class. This was called a *band*, and these meetings, *band-meetings*. In these lesser associations, the men and women do not meet together, but each sex has two distinct bands, the married and the unmarried.

As all the societies, for some miles round the central town, formed one great society quarterly, so from the different *bands*, a considerable number assembled generally once a week after their evening service, called the *body-band*. By these methods, the increase was so considerable, and the subjects, which required deliberate investigation, so numerous, that it was found necessary to appoint a yearly meeting after the manner of the Quakers, which they call a conference. These conferences were held in different towns successively; during the life of Mr. Wesley, at London, Bristol, Leeds and Manchester; but since his death, they have been held at Sheffield and Liverpool. At these meetings he always presided, and did not usually permit any except the travelling preachers to confer, who each represented the societies in the circuit where he had been stationed the preceding year.

The term *Methodist* was not at first chosen by themselves, as may be seen in the *Apology*, before mentioned, sec. i. p. 24. from which I make the following extract: "This increasing strictness in their way of living, con

stancy in the use of the means of grace, and readiness to do every good work, drew down upon them still greater ridicule from the gentlemen of the university. Their common appellation now was, the *Sacramentarians*, the *Godly Club*, and by and by, they were termed *Methodists*. This last title was given them in the first instance, by a fellow of Merton College, in allusion to an ancient college of physicians at Rome, who were remarkable for putting their patients under regimen, and were therefore termed *Methodists*."

As a religious society, they are the most numerous in the kingdom; the numbers now joined in Great Britain are 145,579; in Ireland, 28,149; in the West Indies, 11,890; in Nova Scotia, 1,390; and in America, 170,000; total, 357,155. The number of preachers in Great Britain, are 677; in Ireland, 125; in the British dominions in America, and the West Indies, 40; total of preachers, 842, all travelling preachers, by which is understood, those who are given up to the service of the ministry. These numbers are taken from the minutes of the last conference, held at Sheffield, July 29, 1811, being the sixty-eighth annual conference.

The Methodists have also of late years been called *Arminians*, from *Arminius*, who separated from the Calvinists in Holland, because they hold the doctrine of general redemption. This is one of their principal tenets. They reject the doctrine of final perseverance, and say, that a person, be he ever so high in the regenerate life, may fall finally, and after all be a cast-away.

They receive the doctrine of justification by faith as defined in the articles and homilies of the church of England. The nature of this justification is also explained by Mr. Wesley in his "*Farther Appeal*," p. 3. See also Mr. Benson's "*Apology*," p. 217—220. I extract

the following passage : " That works done before justification are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, consequently they partake of the nature of sin. That good works which are the fruits of faith, and follow after justification, cannot put away our sins, yet are they pleasant and acceptable to God in Christ. That man is born in sin, and is by his own nature inclined to evil, so that flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation. Repentance absolutely must be before faith : fruit meet for it, if there be opportunity. By repentance, I mean conviction of sin, producing desires, and sincere resolutions of amendment. By justification, I mean, not barely deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity ; a recovery of the divine nature, the renewing of our souls in the image of God, in righteousness and holiness, in justice, mercy and truth. This implies heavenly tempers, and by consequence, all holiness of conversation." p. 214.

From which it appears, that they do not admit faith to be genuine, unless it be accompanied by a life corresponding thereto ; this they prove from the words of the apostle James, " show me thy faith without thy works, and I will show thee my faith by my works."

Thus they agree with the doctrines of the church of England, and preach *repentance, faith and holiness of life* in conformity to those words of the apostle, " repentance toward God, and faith toward our Lord Jesus Christ," and with the church, thus, " repentance whereby we forsake sin, and faith, whereby we steadfastly believe the promises of God."

It must be universally allowed, that they have been peculiarly useful in prevailing on a great part of the population of these kingdoms to forsake the error of their ways. They have been the means of making the dissolute, *good husbands, good wives, affectionate parents, dutiful children and faithful servants.* They have conducted themselves in a peaceable manner, they are a *charitable* and an *upright people* ; and teach their converts to "do justly, love mercy, and walk humbly with their God."

ORIGIN OF THE NEW METHODISTS.

The old Methodists are the genuine followers of the Rev. John Wesley, who originally professed to belong to the church of England, (as above) and regularly received the sacrament in the parish churches, which was the practice of this pious leader to the day of his death ; for he did not permit it to be administered in the chapels. But after his demise, some of their people remonstrated with the preachers concerning the hardship and impropriety of being obliged, though a distinct body from the established church, to attend and receive it from the ministers of the establishment ; and finally they petitioned, at the conference, that they might receive it from their own ministers, in their own places of worship, as was the custom with other religious societies. This was overruled by the general body of the preachers, which created great opposition in various parts of the kingdom, and prepared the way for a separation.

Another cause of complaint was, that during the life of Mr. Wesley, with the exception of the travelling preachers, no one was permitted to be present at their deliberations in the yearly conference, when any thing of an important nature was under consideration. These things finally produced a separation, and now they form two bodies, professing the same doctrines and opinions, but differing only as to the mode of church government. The first, or the immediate followers of Mr. Wesley, are termed the *Old Methodists*, who do not admit any delegates from the societies, not being travelling preachers, to assist in their conference, but who themselves in conference, on account of their local knowledge, are the most competent judges, determine where chapels are wanted, and who recommend to the societies the adoption of proper means for defraying the expense, and for carrying into effect the result of their deliberations. The latter are called the *New Methodists*, who approach nearer to the church government of the presbyterians.

About the same time that Mr. Wesley began to preach Methodism, the Rev. George Whitfield began the revival of Calvinism. He was very eminent as a preacher, was very useful in reclaiming the lower orders of the people: like the Methodists, he preached in houses, fields and public places: his followers were called

WHITFIELDITES.

This famous reviver of the doctrines of Calvin did not adopt the rigid discipline of the Methodists. He, like them, permitted those to preach who thought they

were called to the ministry, and this was one great cause why they became so popular. It is singular, that two men, in imitation of Luther and Calvin, one preaching the doctrines of the church of England, and the other those of Calvin, which two professions embrace three-fourths of the whole population of England, should have been able to collect such multitudes into orderly bodies, having chapels in almost every large town in the kingdom.

Some of his followers, however, seeing that the order established, which permitted those to preach, who were not altogether qualified either in language or grammar, did not produce so good an effect with the intelligent part of the hearers, separated themselves from the communion, and resorted to the patronage of the countess of Huntingdon: who, while she lived, was the guardian of a connexion, which, until this period, had never obtained such consequence and respectability. The cause of this prosperity is obvious. The intelligent among them saw how necessary it was for the credit of religion, that their preachers should receive instruction, that men should not be permitted to preach, who, so far from understanding the original languages in which the scriptures were written, did not even understand their own language; so as to deliver their sentiments with that grammatical accuracy which is absolutely necessary for a public speaker. This had long been considered a great evil among them, as it had a powerful tendency to injure the cause of religion in general.

Accordingly, by the exertions and generosity of the above-mentioned lady, a seminary was established at Cheshunt, in Hertfordshire, for the reception of those who were intended for the ministry, where they go through a course of learning, which enables them to do

credit to their profession. They have a superintendent who is well qualified to instruct them in the various branches of useful and necessary learning.

When the above-mentioned pious lady came forward with her property and interest in support of this laudable undertaking, others in affluent circumstances followed her example. A place for public worship was purchased capable of holding a great number, with a spacious house adjoining, where the ministers reside during the time they officiate. At this place they transact business, relative to their societies, in different parts of England and Wales : it is considered as the centre of their connexion. This division of the followers of Whitfield has been always known as Lady Huntingdon's connexion. They use the liturgy of the church of England. Those who have completed their studies at the academy, are sent to preach in various parts of the kingdom for a time and are replaced by others.

By this well conducted plan, they have become useful and a respectable body. It is said, that in Lady Huntingdon's connexion, there are upwards of 100,000 who regularly attend divine service. It must necessarily be allowed, that the Calvinist and Arminian Methodists, the followers of those excellent men, Wesley and Whitfield, have been essentially useful in the hand of divine Providence, in putting a stop to the immorality of the age. And though some enthusiasts have appeared among them in their first coming forth, who have not conducted themselves with a zeal altogether tempered with heavenly wisdom ; yet as a body, they are a peaceable, and upright people ; and their conduct in life renders them worthy of being called the followers of Christ.

SWEDENBORGIANS, OR TRINI-UNITARIANS;

So called from Emanuel Swedenborg, a Swedish nobleman, a learned man, and a voluminous writer. His theological works were all written in the Latin tongue, which, since his demise, have been translated into English, and other languages, by learned men in different nations. He was born in the year 1688, died at the age of eighty-four, and was buried in the Swedish church, Prince's Square, London.

He teaches, in his writings, that God is one, in essence and in person; that he exists in a divine human form, which was the opinion of some professors in the time of the Emperor Valentinian, 338 years after Christ, called Anthropomorphites and Sabellians: but there is a material difference between these early professors and Swedenborgians. Sabellians believe in the personification of the divine essence, or the Father; whereas the Trinitarians believe in the *triune God*. The Swedenborgians also believe, that the unity is only to be comprehended in the person of Christ, in whom is a divine trinity, consisting of Father, Son and Holy Spirit; that the Father dwells in him as the soul dwells in the body of man, and that the proceeding from the Father and Son, is the Holy Spirit; that man is a free agent, and an accountable creature; that faith alone does not justify the sinner; that a genuine faith will produce good works, which are as inseparable from true faith, as effect is from its cause: nevertheless, that good works do not merit salvation, but that salvation is certain issue, if a man loves what is good, and what is true, and is at the

same time in the habitual practice of these virtues from an interior affection; that true repentance must precede a remission of sin, that sin is not *remitted*, unless the sin first ceases to be *committed*, and that this is the true meaning of *remission of sin*; that *holiness of heart* consists in loving that which is *good and true*, and in hating that which is *evil and false*; and also in endeavouring to manifest this principle in *life* by all our words and actions. Believing in the triune God, they object to the word *atonement*, as they say he could not atone to himself. But they believe that Christ, by his assumption of human nature in this world, by his temptation combats, the last of which was, that of the cross; *has redeemed man*: nevertheless, that it is incumbent on man to overcome also, agreeably to those words, "he that overcometh shall sit down with me in my throne, even as I have overcome and am set down with my Father in his throne;" that man is to overcome sin as if the power of overcoming was from himself, but at the same time he must be sensible, that the power to overcome is from the Lord, who overcomes in man; that when man dies as to the material body, he rises again immediately in his spiritual, or eternal body, agreeably to the words of the apostle; "there is a natural body, and there is a spiritual body," in which spiritual body, man after death exists in a perfect human form, that the day of death in this natural world, is the day of his resurrection in the spiritual or eternal world, agreeably to the words of the apostle, "absent from the body, present with the Lord;" that the scriptures have a spiritual, as well as a literal sense; and that in their spiritual sense consists their sanctity; that the spiritual sense refers primarily to Christ, as redeeming man; and secondly, to the regeneration of man; agreeably to those words, "and beginning at Moses, and

all the prophets, he expounded unto them, in all the scriptures, the things concerning himself."

When they settled as a body in public worship, the dress of their ministers was the same as that which is used in the church of England. But when they began to increase in numbers, a few intemperate individuals introduced peculiar garments for the priest to officiate in. These, as they were only calculated to create disgust among the more rational part of the community, were soon laid aside, and they returned to their original dress, which is the same as is used by the ministers of the church of England. They use a liturgy, which is nearly the same as that of the established church, and they have adopted the episcopal form of ordination, which order, they think, was established by the apostles, agreeably to those words, Acts i. 20. "and his bishoprick let another take." Phil. i. 1. "with the bishops and deacons." 1 Tim. iii. 1. "desire the office of bishop."

DISSENTERS.

By these, in England, are understood, the complex body of Calvinists, Arians, Socinians, Methodists, and all, (except the Roman Catholics) who dissent from the doctrines, service and form of worship, of the church of England. They are distinguished by their respective names, as Calvinist, Arian, Socinian and Baptist dissenters. They dissent from each other in principle and profession, as much as they all do from the established church.

But the first dissenters in England, were those, who, in the time of queen Elizabeth, proposed a more strict

kind of worship, and who were on that account called Puritans.

About 100 years after this period, in the reign of Charles II. the act called the Act of Uniformity was passed, which took place on Bartholomew-day, and many ministers refusing to conform, left the established church, and were called *Non-Conformists*.

SABATARIANS

Are those who observe the seventh day, instead of the first day of the week. This custom is not of modern date, but as early as the time of the apostle St. John. It was observed by the Jewish converts, who found no command in scripture for the observance of the first day of the week. They are principally to be found among the Baptists, who are distinguished by the term, *Seventh-day Baptists*.

They say, that the change from the seventh to the first day of the week, took place at the time of Constantine, when he embraced Christianity. The reason they give for keeping the seventh day of the week as the sabbath, is, that God hath commanded it to be observed; and that there is not any authority in scripture for its being changed from the seventh, to the first day of the week.

BAXTERIANS.

These professors are the followers of Richard Baxter, a noted writer and preacher, in the last century.

His plan was to reconcile the Calvinists and Arminians, by pointing out a middle path. He taught, that a certain number were predestinated to eternal life from eternity, that the rest were not reprobated, but that they have common grace, which, if improved, will finally end in saving grace. This is to be proved by a life of faith and obedience, and consequently they maintain, that Christ died for all men; that by his death the sins of the elect were forgiven, and that those who were not of the elect, were through his death placed in a salvable state, by an offer of that light which lighteth every man that cometh into the world.

In order to show, that all men are placed in a salvable state by the death of Christ; they say,

1st. It is the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering.

2dly. It was to Adam, as the common father of lapsd man, that God made the promise, Gen. iii. 15. The conditional grant is universal, "Whosoever believeth shall be saved."

3dly. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits of his procuring.

NECESSITARIANS.

So called, because they hold the doctrine of necessity, or fatality; that all the actions of men are inevitably consequent on a superior overruling agency, which cannot be counteracted by finite beings. *Necessity* is but another word for *predestination*; for predestination

teaches, that *moral agents* act from *necessity*. They teach, that the will is in every case necessarily determined by the strongest motives, and that this *moral necessity* may be as absolute as *natural necessity*; or that a moral effect may be as perfectly connected with its moral cause, as a naturally necessary effect is with its natural cause.

The Necessitarian believes, that no event, either respecting the body or the soul, could possibly have been contrary to *what it has been, is and is to be*; and that all things must *necessarily be* what God intended they should be.

Others again hold, that God, by his omniscience, omnipotence and omnipresence, superintends the most minute concerns of this world, and that from his foreknowledge, the doctrine of necessity follows, as effect follows its cause. But these latter cannot properly be believers in the doctrine of necessity; for if the foreknowledge, by which God knows who are the faithful, precedes the decree by which man is obliged to act, then the doctrine of necessity falls to the ground.

DESTRUCTIONISTS.

These professors believe, that the wicked are not to be preserved eternally, in the torments of hell, but that finally, after a period which is to be in proportion to the magnitude of their crimes, the lightning of the divine vengeance is utterly to destroy them.

They say, that this doctrine is taught in the scriptures, and that the word death means that which is everlasting, agreeably to those words Rev. ii. 11. "He that overcometh shall not be hurt by the second death."

They hold it to be an absurdity, to suppose, that death can be inflicted for a certain term ; and they apprehend that punishment and death cannot be intended to reform the wicked, since it is not less absurd to conclude, that man should be punished with death, in order to reform his conduct, than it would be to imagine, that by death is signified eternal life, though in a state of torment, as it would be inconsistent with the obvious meaning of the words. They conclude, therefore, that it must mean annihilation, a total cessation of conscious existence ; a complete destruction of being. The kingdom of Christ is to last forever, because it is said, that "of his kingdom there shall be no end," and therefore, that the mediatorial kingdom is never to be delivered up to the Father.

These have been the opinions of a very few ; I have mentioned them because some have magnified them into a sect, though they have not been sufficiently numerous to be ranked as such.

MILLINARIANS

Believe that Christ will literally reign on earth a thousand years, with all those who are said to have their part in the first resurrection. After which, the second resurrection is to take place, the last judgment, and the beginning of eternal glory. Soon after the council of Nice, about the year 340, these professors increased rapidly. The doctrines they promulgated were the same as are now received by this sect. They believe, that Jerusalem shall be *rebuilt gloriously*, and that the saints, or believers shall see Christ descend from heaven ; that

the first resurrection spoken of, will take place after the coming of Antichrist, when great destruction is to begin in all nations : that all who are found alive on the earth at the time of the first resurrection shall continue to live ; the good to be associated with those who are raised from the dead, who are to be as princes, that the wicked are to be reduced to a state of obedience, and are to be in the capacity of servants. That Christ will, in the new Jerusalem, live and reign a thousand years, with the patriarchs, prophets and saints, who are to enjoy a state of perfect happiness : that at the end of one thousand years, the second resurrection is to take place, when those who had their part in the first, after the last judgment, are to ascend with Christ to heaven.

This opinion was first introduced by Carpocrates in the reign of Domitian, sixty years after Christ. It is founded on that passage in the Revelation, **xx. 4—6.** “And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ *a thousand years*. But the rest of the dead lived not again, until the *thousand years* were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection ; on such, the second death hath no power ; but they shall be priests of God and of Christ. and shall reign with him *a thousand years*.”

HUTCHINSONIANS.

John Hutchinson was born in Yorkshire, about the beginning of the last century. He was a good Hebraist, and believed that the Hebrew scripture contains a complete system of all sciences, and of all knowledges, moral, judicial, physical and theological.

Hutchinson was received as an ingenious biblical philosopher, which philosophy he attempted to prove in a work he wrote, entitled *Moses' Principia*. He is much followed by Parkhurst, who says, speaking of the word *heaven*, "This is a descriptive name of the heavens, or of that immense celestial fluid subsisting in the three conditions of *fire*, *light* and *spirit*, which fills every part of the universe. He maintained, that this name, *heaven*, was first given by God to the celestial fluid, or *air*, when it began to act in dispersing and arranging the earth and water; that it has been the great agent in disposing all material things in their places and orders, and thereby producing all those great and wonderful effects, which are attributed to it in the scriptures, and which of late years hath been the fashion to ascribe to *attraction* and *gravity*." The works of Hutchinson have considerable merit, and have a tendency to illustrate the scriptures by a rational philosophy, accounting for the wonderful effects of what has hitherto been called, *attraction* and *gravitation*. But as his admirers never formed themselves into a body, and the system being more of a philosophical, than of a theological nature, they cannot be ranked as a sect of religious professors.

MATERIALISTS.

Those who profess to be Materialists, believe that the soul of man cannot be in a state of conscious existence without the material body. Therefore, they hold, that the soul after its separation from the body, is in a dormant state until the day of resurrection; that every thing of a spiritual nature is altogether inconceivable to us; that we cannot have any idea of existence, but of that which is material. Others again suppose, that what we call the soul, in which exists the will, and the understanding, is not distinct from the body, but that it is the result of that actuating power, which we call animal life.

Others go farther, and hold, that not any thing can possibly be, or exist, but what is altogether material; that the soul is material as well as the body: consequently that all things in the future state must be material also. That the matter of the world was coeval with God, and that it is consistent with the pure and unmixed belief in materialism. That the soul is material, or composed of matter tangible; for this doctrine teaches, that, "as the body and mind grow and decay together, when the visible body is dissolved, it continues in a state of dissolution, till the Almighty, who gave it being, shall please to call it to life again." They also contend, that if the soul were immaterial and immortal, all its faculties must be so: the contrary of which we perceive to be the case, as every faculty of the mind is liable to be impaired, and all its powers fall away, so as to become extinct before death. A sect of this description appeared in the Christian world, about the year 180, called Her-

mogenians from Hermogenes, an African, in the reign of the emperor Severus.

MYSTICS

Were originally so called, because the opinions they held were mysterious to the general body of Christians. The term Mystic is not applied to any one particular sect of christians, but to all who believe, that the scriptures contain an *internal, hidden sense*, distinct from the *external, or visible* literal sense ; and that unless this internal sense be attended to, we cannot have a true understanding of the scripture, which, for this reason, is called the *sacred scripture* : that if the scripture be thus understood, its *sacredness, or holiness* may be known, and in this alone consists its *sanctity*. There was a sect of these professors in the early ages of the apostolic church. Dionysius the Areopagite, at Athens, was the founder of these opinions. They have increased in every century to the time of Behmen and William Law, who was born in the year 1687. They do not receive the scriptures as an historical account of circumstances and things only, but as fraught with a more interior sense, and relating to spiritual states in the regeneration of man. They say, that we ought to love God, not for the hope of reward, the fear of punishment, or because he has commanded us so to do, but from a higher motive, viz. for his perfections only, endeavouring to attain to a similar, but subordinate state, by the love of those perfections operating in a holy life.

With these high considerations of disinterested inward adoration, they approach the throne of the Majesty

of heaven, who, they conceive, dwells awfully obscure in his eternal solitudes far above all heavens, *filling all things* by his influence. This state of contemplative silence, which, they say, is signified by those words, "Let all flesh keep silence before me," they hold to be the highest perfection in this life.

UNIVERSALISTS

Believe that God, who is a God of love, has elected all mankind to eternal salvation; even devils are to become *prisoners of hope*, and are to be finally saved, because, they say, anger cannot dwell in God; and that his tender mercies are over all his works: that the fall in Adam was only of a *finite nature*, but that the restoration by Christ was *infinite in its effects*, and would, if necessary, *extend its saving power to millions of worlds*: that *actual sin*, as it is only *finite*, cannot require *eternal punishment*; consequently, that the punishment of the wicked is intended to bring them into those states of humility which are to render them fit for heaven. They believe that this plan of redemption is perfectly consistent with the nature and perfections of the Divine Being, and that it is held forth in scripture. They believe, that as Christ died for all men, *the just and the unjust, to bring us to God* so all must necessarily be saved, and that then Christ will deliver up the office of mediator to the Father, and that God will be *all in all*.

The difference, they say, between those who keep the commandments of God, and those who do not, is this the first have their lot in the first resurrection, agreeably to those words, "But the rest of the dead lived not, until

the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." But the latter are to be confined in hell till the last resurrection, when these as well as the others, and all the infernals, are to enjoy the same blissful state.

These opinions were held by some of the fathers of the Christian church, among whom was Origen, "who would have the wicked and devils to be saved."

SANDEMANIANS.

So called from Sandeman, a member of the church of Scotland, who separated from that church about the year 1757. The first founder of this sect, was John Glass, a minister of the kirk of Scotland: about the year 1730, his followers were called Glassites. But when Sandeman, who was an elder of this sect, published his letters against the production of James Hervey, called "Theron and Aspasio," he became the great pillar of the sect, and they called themselves after him, *Sandemanians*.

They hold, with the followers of Novatius, who lived under the Emperor Decius, at the beginning of the third century, that no one is to consider any thing he is in possession of, as his own, so as not to be subject to the church, for the benefit of the poor: consequently, they have all things in common. They observe the sacrament of the Lord's supper weekly, at which ordinance they expect all to attend, and at which time they make a collection for the poor. They dine together in par-

ties at each other's houses on the sabbath day. Like the followers of Novatius, they disapprove of a second marriage, which renders them ineligible to fill the offices in the church.

They adhere to the letter of scripture, abstaining from all things strangled, in which is the blood, and, in token of humility, they wash each other's feet. They define faith to be, an acknowledgment of the truths delivered by Christ, such as, that he came to redeem man, and was raised again for our justification. "That this kind of faith carries in itself sufficient ground of hope to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves," by way of merit: and that this belief, if genuine, will be manifested in a life of obedience to the commands of God. They also teach, "that there is acceptance with God, through Christ, for sinners, while they are acting in opposition to the divine command, or before any act, or desire, manifests a determination to forsake the error of their ways." Sandeman says, "that it is by this passive belief of the truth, that man is justified, and that boasting is excluded."

DUNKERS.

The Dunkers appeared in North America, about the year 1724. They assembled in a town, in or near Pennsylvania, called Ephrata, and formed themselves into a society. They appear to have adopted some of the customs of the Baptists and the Quakers, for like the first they baptise by immersion, and like the second, they do not go to law for the recovery of debts. They,

like some of the ancient Christians, have love-feasts, at which they eat meat, but at other times they live mostly on vegetables. They observe some of the customs which are mentioned as having been observed by the apostles, and before they receive the sacrament, they wash each other's feet.

THE KIRK OF SCOTLAND.

The established form of church government in Scotland is the Presbyterian. When Calvin separated from the church of Rome, and a great part of Germany received his doctrines, John Knox, a disciple of that celebrated reformer, began to preach in Scotland, in the year 1561. Calvin having rejected the Episcopal form of government, for that of the Presbyterian in Germany, the reformers in Scotland followed their example, both as to doctrine and church government. The character given of Knox, is, "that he possessed ardent piety, indefatigable activity, an integrity which was superior to corruption, and a courage which could not be shaken by dangers or death." Predestination, or Calvinism, is the prevailing doctrine of the kirk of Scotland.

The kirk of Scotland is governed by the general assembly, which consists of a number of delegates sent from the different *presbyteries*, *royal burghs*, and *universities*, many of whom are laymen called *ruling elders*. This is the supreme ecclesiastical authority.

The next in authority are the provincial synods; these are composed of a number of presbyteries, in the same province or county.

Next to the synods, are presbyteries: each presbytery consists of a number of parishes, which are in neighbourhood of each other. These are more or numerous in their assembly, according as the parishes are more or less populous.

A kirk session has no authority beyond its own parish; it is therefore, the lowest ecclesiastical jurisdiction in Scotland. It is composed of the ministers, elders and deacons of the whole parish, sent from each respective congregation.

From these lower courts, all appeals are made to the general assembly; and from its decision in religious concerns, no appeal can be made. ♦

DISSENTERS FROM THE KIRK OF SCOTLAND

There are seven sorts of dissenters from the kirk of Scotland. First, the old dissenters are those who were the most active at the revolution, in 1688, in opposing the acts of the representatives in church and state. These, as a distinct body, are the old Presbyterians, first separated from the established church.

Second, the *Glassites*, who afterwards took the name of Sandemanians, from Sandeman, a very popular preacher among them.

Third, *Seceders*, who separated from the established kirk in 1733.

Fourth, *The Relief Kirk*. They separated from the established kirk, and maintain, that they have a right to choose their own ministers.

Fifth, *Scottish Baptists*. They are much the same as Baptists in general.

Sixth, *The Bereans*, who have taken that name from the ancient Bereans, as, like them, they say they search the scriptures for themselves.

Seventh, *New Independents*.

The leading doctrine of all these sects is Calvinism, in which they agree with the established kirk.

SHAKERS.

These enthusiasts of the day, called Shakers, are to be found in America; they resemble in some manner the Jumpers in Wales. I have been informed by Dr. Samuel Peters, a gentleman of respectability in the church of England, and the elect bishop of Canada, who, in his travels through America, has visited them, that in their worship they will frequently rise, dance, jump about, and turn with incredible swiftness on the tip-toe of one foot, for the space of fifteen minutes, when being exhausted, they fall down, and pretend to see visions.

They believe, that the first resurrection has taken place, and that now it is the time when they are to judge themselves: that this is a new dispensation, in which they reject all the advice given in the written word. They believe, that they have power to work miracles, to heal the sick, to raise the dead, and to cast out devils, and that this is done by the preaching of the word when it is attended with power, that is, by the operation of the Spirit, which enlightens the mind, convinces of sin, and inspires the soul with holiness of life.

That they have intercourse with angels and departed spirits, agreeably to what is said, 1 Cor. xii. 'There are diversities of gifts, but the same Spirit; to some is given the word of wisdom, to some the discerning of spirits;' that they may arrive to such perfection in the divine life as to speak with divers tongues: that it is lawful to practise vocal music, dancing, and other manifestations of great joy, if it be done with a single eye to the glory of God. In one part of their worship, they have "an uniform dance, while the elders sing a solemn hymn, to which they move in a regular figure." See New-York Theol. Mag. for November and December, 1795. That the highest perfection of the Christian life is neither to marry, nor to give others in marriage: because by this, they get rid of their sensual relation to Adam, and thus are fit subjects to receive heavenly visions: that those who attain to this state are of the number of the *hundred and forty-four thousand, that were not defiled with women*: that eternal punishment does not apply to any others but those, who fall away from their persuasion.

JUMPERS.

The Jumpers, in Wales, are of a similar description to the Shakers of America, in their forms, when attending what they call divine worship; at a certain period, they begin to move their bodies, and increase this motion by rising and jumping about, until they are exhausted, and frequently fall down.

The only discipline wherein they differ from the Shakers, is, that they do not twirl upon the *tip-toe*. These are the renewals of an ancient heresy in the third

century, called Hierarchites, from Hierarcha, who lived a short time after Origen. They pretend to justify this kind of enthusiastic whimsey, by saying, that David danced before the ark—the lame man leaped for joy, that he was cured—and in the prophet, “then shall the lame man leap as a hart.”

I have mentioned these professors, for no other reason than to show, how human nature may be imposed on; for though they have been ranked as a sect by some writers, they are too contemptible for such notice. Enthusiasts are found in all ages, and if I were to attend to all the whims and fancies which have entered the heads of a few unsettled, ignorant and intempered individuals, I should not be giving an account of the different sects of the Christian religion, but of the folly, pride and depravity of those, who have promulgated erroneous opinions, and followed lying vanities.

NEW SECT IN AMERICA.

These may be called a new sect, because they take the New Testament only for their rule. They meet after the manner of the Methodists, by delegates, and at their meetings, make collections for the poor. They call all their assemblies, the Christian church. Every member enjoins his own opinions without the least restraint, provided that he conduct himself agreeably to the precepts of the Christian dispensation.

HUGONOTS.

These professors are French Protestants, who are so called from their formulæ of faith, *huc nos venimus*. They arose in the year 1560, and greatly increased to the year 1572, in the reign of Charles IX. when, at the feast of Bartholomew, on the 24th of August, near 80,000 Protestants were massacred in France, by the decree of this king. Twenty-six years afterwards, Henry IV. caused the *Edict of Nantz* to be passed, which enabled the Protestants to worship God agreeably to the dictates of their consciences. Their privileges were thus enjoined by them to the time of the voluptuous, and sensual reign of Louis XIV. when they were again persecuted, their churches destroyed, thousands were put inhumanly to death: and from the best authorities it is said, that near 100,000 were driven out of their own country. Vast numbers found an asylum in England, who brought with them the manufacture of silks, which has been a great source of wealth to the government of England.

THE PROTESTANT CHURCH

Is properly the church of England, which obtained that name when the people *protested* against the doctrines, sacraments, and worship of the church of Rome, in the reign of Henry VIII. to which period the Roman Catholic religion, had been the established religion of the English nation. But the first blow which was given to

popery in England, was about 200 years before Henry VIII. in the reign of Edward III. when the noted Wickliffe opposed the doctrines and worship of the church of Rome. The term *Protestant* is also given to all ranks of professing christians, who, like the church of England, disapprove of the doctrines of the church of Rome; though they have separated from the church of England. Such are called *Protestant dissenters*.

This church admits but of two sacraments, viz. baptism and the Lord's supper, agreeably to the command of Christ, Matt. xxviii. 19. "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Acts viii. 36. "And as they went on their way, they came unto a certain water; and the eunuch said, see, here is water; what doth hinder me to be baptised? Luke xxii. 19. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body, which is given for you: this do in remembrance of me."

This church holds with infant baptism, which appears to be a very ancient custom. Pelagius, whose followers were called Pelagians, who was one of the orthodox divines, and lived 180 years after Christ, taught, that "infants might be saved without baptism."

The fundamental doctrines of the church of England are, *repentance, faith and holiness of life*: these are held forth in her catechism, homilies and liturgy. '*Repentance whereby we forsake sin, and faith, whereby we steadfastly believe in the promises of God.*' And again, '*My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my soul, with all my mind, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name, and his word, and to serve him truly*

all the days of my life. My duty towards my neighbour is, to love him as myself, and to do unto all men as I would they should do unto me.' Thus does the church of England, in her purity, comprehend the sum and substance of the religion of the scriptures, which is, LOVE TO GOD, AND CHARITY TO MAN.

In this place, I wish to recommend *An Address*,* published by the REV. DR. VALPY, to his parishioners, where under the head of *Works without Faith*, he says, "The morality of Jesus Christ enjoins us to observe all things whatsoever he has commanded us; to visit the fatherless and widows in their affliction; and to keep ourselves unspotted from the world. But the morality which is usually meant, is the morality of the world, and not of Christ. The morality of the world only plays about the head, the morality of Christ is deeply rooted in the heart." And again, under the head, *Faith without Works*, "Hence it appears, that justification cannot exist without sanctification. Hence, although you cannot be saved by works, it is clear that you cannot be saved without works."

On the whole, it is wonderful, that among every tribe and tongue, from pole to pole, the savage hordes of Africa, the untaught Indians, as well as the learned and civilized nations, worship a Divine Being, or First Cause, under some form. It is inherent in our nature, it is the language of gratitude for our being :

For God has stamp'd it on the heart of man;
It is a part of his eternal plan.
Come then, religion, lead me to that shrine,

* This *Address* has already gone through three editions, and is well calculated for distribution among our poorer neighbours.

Where dwells the awful Majesty divine :
O teach me, thou, who art the secret spring
Of inward adoration, how to bring
An hallowed sacrifice—thy grace impart,
To sanctify the off'ring of the heart
In life, and death. And when the golden bowl*
That holds the brain is broken, may the soul
To its great Father lift the humble eye,
And soar to brighter worlds beyond the sky ;
Up to the mansions where the angels dwell—
Where the fair humble seraphs ceaseless tell,
How mortals, led by God's paternal hand,
Forever rest in Eden's happy land ;
That hand, which ever condescends to give ;
For those who live to die--will die to live.

From what has been advanced, it must be evident to the intelligent reader, that there can be no more than two religions, viz. the religion which under some form embraces the worship of the true God ; and idolatry, which comprehends the worship of idols.

It must also appear, that there have been only four true churches of God, exclusively of the state in which the first people were placed. For a new church must of necessity include a new dispensation, which, we find from scripture, has taken place four times since the creation of man, viz. the first church, or the first dispensation given to Adam after the fall, and which may be properly called the *Adamic dispensation*, or the *Adamic church*, which ended at the time of the flood.

The second church, or the dispensation given to Noah, which is properly called, the *Noahotic dispensation*, which ended at the time of Moses.

* Eccles. xii. 6.

The third church, or the dispensation given to Moses, called, the *Mosaic dispensation*, which ended at the coming of Christ.

And lastly, the *Christian church*, or the dispensation given by Christ himself, which will endure forever.

Hence, we may charitably conclude, that though there may exist a difference of opinion, which has in all ages laid the foundation for different sects, yet under what form soever the true God is worshipped in sincerity, such worshippers constitute the true church of God; agreeably to those words of the apostle: "*Of a truth I perceive, that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him.*"

ENTHUSIASTS.

It was not my intention to say any thing concerning the religious enthusiasts of the day, because such cannot be acknowledged as belonging to any sect of the Christian religion, who assert things inconsistent with those plain truths held forth in the gospel; had not a modern writer introduced the misguided followers of an ignorant, presumptuous woman, to the notice of the public. It may, however, serve to caution the well meaning Christian to avoid the senseless clamor of fanatics: and this is the only apology I can offer to the intelligent reader for intruding on his time and patience.

In all ages, from the time of the prophets to the present day, in all ancient nations, and among the moderns, from Joan of Arc, to Joanna Southcott, some infatuated men and women, preferring their own silly dogmas to

the plain scriptures, have pretended to receive divine communication. Not in the way which God appointed under the Mosaic dispensation, nor by living faith, as under the gospel; but they have impiously asserted, that it is by a vocal and externally audible conversation with the *awful Majesty of heaven*. And although this is sufficient of itself to procure them a residence in bedlam, yet numbers of individuals have fallen, as it were, a sacrifice to the pride and vanity of these impostors.

If the intelligent reader will turn over the pages of ancient and modern history, he will find, that when nations were involved in war, witch-ridden enthusiasm, treading on reason and scripture, has always found advocates among the hordes of inferior society. These tinder brained mortals, fired with the expectation of an *easy life, high posts, and golden plunder*, have hurled their anathemas at churches and states, at all sects and parties who have opposed them; and have consigned them to destruction with the impious blasphemy of, *thus saith the Lord*. In the times of the prophets, when people of this description made their appearance, so deeply was human nature sunk in the sink of its own vanity, that the prophet was commanded to say, 'Prophesy against the prophets of Israel, that prophesy, and say unto them that prophesy out of their own spirit, Thus saith the Lord God, wo unto the foolish prophets that follow their own spirits, and have seen nothing. They have seen lying divination, saying the Lord saith, and the Lord hath not sent them.'

In the time of the ancient Greeks and Romans, during the abomination of the Delphian and Sybillian oracles; and among the Mahometans, numbers have pretended to be inspired by the oracular gods, and by the spirit of Mahomet. Even in the Pagan nations, there

are those famous above others, for their intimate acquaintance with the spirit of the wooden god they worship. More modern times have also furnished us with serious proofs of the weakness, folly and blasphemy of this description of men among the Christian nations: a short account of them may not be unsatisfactory to the reader.

THOMAS OF MUNSTER,

In 1522, boasted that he had immediate communication with God, that by his means the empires and principalities of this world were to be destroyed; that the sword of Gideon was put into his hands, to be employed against all tyrants, and for the restoration of the kingdom of Christ! he excited the people to rebellion, and fought the landgrave; five thousand were slain. The hypocrite was taken and put to death.

JOHN MATTHIAS,

In the year 1532, a baker at Harlem, professed himself to be, "Enoch, the second high priest of God." He raised a rebellion, published edicts, and commanded every man to bring his gold and silver into the common stock. He was put to death by the besieging army.

JOHN OF LEYDEN,

In the year 1534, by these pretensions, raised a considerable army, and, being besieged in the city of Munster, caused himself to be made king; some thousands

were killed. He was taken, and suffered a painful death. To these succeeded

HERMAN THE COBLER,

Who declared himself to be a true prophet; and at last, the Son of God.

THEODORE,

Of Amsterdam, preached the doctrine of the Pre-Adamites, and ran naked with his followers through the city.

DAVID GEORGE,

In the year 1556, asserted, that he was the true Messiah, sent down from heaven, to be the *horn*, redeemer and builder of the tabernacle of Israel. The following particulars are taken from his writings: that the doctrines of Moses, the prophets and Christ, were not sufficient for salvation, but his doctrines only: that he was invested with authority to bind and loose, and that at the last day he should judge the tribes of Israel: that the scriptures of the Old Testament, that Christ and the apostles, referred to the coming of David George. I might introduce many more of these fanatics, who made their appearance in Germany, France, Holland, and different nations, but the blasphemies of David George, seem to have outdone every other continental pretender to divine communication. We have, however, an opportunity of producing one at this day, pretending to

This woman, from a very obscure and menial station in Exeter, has, by pretending to divine communion, and an external conversation with God, riches and plenty, by means of a few deluded people in London. These pamphlets, written by herself, and a summary of the most consummate *ignorance*, and *spiritual pride* and *blasphemy*, nowise inferior to those contained in the impious writings of David (They declare, that this vain woman is sent from heaven to denounce destruction to all persons, and all governments, who do not obey the divine command, which she says, is thus delivered by her: her disciples are to receive a *seal*, folded in a letter, which is not to be opened by them; but, when the destruction takes place, she has been for near twenty years past fixing in the succeeding year) it will preserve them from harm. She asserts, that she is to have 144,000 of these seals, which, she pretends, is the 144,000 spoken of in the Revelation: she being the woman there mentioned.

Her books are written principally in a sort of low rhyme in the common ballad style, which are altogether ungrammatical, but which she maintains to be the language of the Spirit of God. So infatuated are her advocates, that some of them who have had a collegiate education, and who are devoted in life to officiate in sacred things, have the weakness to declare, that this scribbling is finer than the poetry of Homer. That the reader may judge whether the reverend gentlemen are justified in giving her rhyme so high a character, I have selected the following lines :

SPIRIT.

" Simple among the sons of men
I always did appear ;
And simple in the woman's form
I've surely acted here."

Again,

SPIRIT.

" If you can judge the heav'nly sound,
Such woman ne'er on earth was found,
To give such challenge unto man
And say that I am in her form.
Look, here's a woman, now believe it true,
That here's a woman taken from my side,
That I've declared to man to be my bride.
I have changed the manhood and the Godhead's here."

SPIRIT.

Joanna, Joanna, I'll answer again,
Thy words and thy wisdom will ever remain
Enrolled in heav'n and publish'd on earth.

Ye men of learning, mark well what she saith.
In simple weakness all this was done at first,
But now in power and wisdom all must burst."

Thus she also pretends to prophesy from the audible voice of the Spirit of God, in answer to the *dreams, follies* and *whims*, of those who countenance these tales. With all this train of blasphemies, it is scarcely possible to suppose, that men could have been found weak and vain enough to believe the impious declarations, contained in this woman's pamphlets. But the blindness of fallen human nature, when led by its own spirit, is such, that scripture and reason are rejected, and that most abominable of all pride, viz. that of pretending to an immediate conversation with the awful Majesty of heaven, is set up in their stead.

WILHELMINA OF BOHEMIA.

This Bohemian lady presumed to have an immediate intercourse with Heaven, got together a considerable number of followers, and though it is said, "other foundation can no man lay, than that is laid, which is Jesus Christ;" yet she persuaded many, that the Holy Spirit had become incarnate in her, to save a great part of mankind.

She evaded the force of the arguments of her opponents, respecting the application of the redemption by Christ, to all descriptions of people, by saying, that he came only to save believing Christians; but that through the Holy Spirit which dwelt in her, Jews, unbelieving Christians and Pagans, were to obtain salvation: that as

Christ was made manifest in her, all the particulars which are recorded to have been done by him, were to be again done by her, as proof of the truth of her mission.

MUGGLETONIANS.

Lodowick Muggleton, an Englishman, by trade a tailor, in the year 1657, began to hold forth strange opinions, and for a time was followed by a few ignorant persons, and they were called after him Muggletonians. With him was associated a person of the name of Reeves, who declared, that Christ had spoken to him from the throne of his glory, saying, "I have given thee understanding of my mind, in the scriptures, above all the men in the world; I have chosen thee my last messenger, for a great work unto this bloody, unbelieving world, and I have given thee Lodowick Muggleton to be thy mouth."

Thus they declared themselves to be great prophets, and that their mission was altogether spiritual. They publicly preached themselves to be the Lord's two last witnesses, mentioned in the Revelation, who were to make their appearance some short time before the personal coming of Christ, and the end of the world. They denied the doctrine of the Trinity, and affirmed that God the Father, who was in the form of a man, came down from heaven and suffered in a human body.

ATHEISTS.*

Though the Atheist cannot be classed with any sect of religious professors, he being

“Farther remov’d from God and light of heav’n,”

than the most abandoned libertine; yet it seems proper, in a work of this nature, to say something concerning this description of men, if there be any such in reality. For I have no doubt, however the professing Atheist may deny the existence of a Supreme Being, that in his moments of serious contemplation, he is frequently troubled on account of his impious profession; and being altogether in a state of uncertainty as to the truth of his declarations, he often trembles at the awful consequences, lest he should be one of that number mentioned in sacred writ, viz. “The wicked shall be turned into hell, with all the nations that forget God.”

In all ages, there have been those, who have professed to believe, that all things were produced without the creative influence of the Creator, that creation in all its beauteous and harmonious order, rose from chaotic confusion, the offspring of chance! thus we find it on record in the sacred scripture, “the fool hath said in his heart, there is no God.” Also among the Greeks and Romans, this opinion has been professed by some, and in the different nations of Europe at the present day, there are men who profess to believe, that there is no God:

* See DR. VALPY'S *Address to his Parishioners*, 3d edition. p. 9.

y are men of bad lives, and subverters even of
ral precepts of the heathens.

n of this description always have erred, and still
e to confuse themselves, in thinking of the be-
of God, for in thinking of God, they have thought
agreeably to the powers with which they were
ed, which are only *finite* and *created*; whereas
infinite and *uncreated*; and exceeds, infinitely ex-
every idea of the human mind, as to his being
rfections. Consequently, those who endeavour
ideas of God, as to his essence, think from what
e and created, which involves a beginning, but
cannot be so respecting God. Thus they are con-
n thinking concerning the divine essence, or Je-
who had no beginning: for he is *self-essent*, *self-*
, infinite, eternal and *uncreated*; *unsearchable, in-*
hensible! And thus, because by the exertion of
nite powers, they have not been capable of com-
ding infinity, and a beginning; they have from
ide of their self-derived intelligence, concluded
there is no God.

he Bible, a beginning is introduced, "In the be-
; God created the heaven and the earth:" but it
be remembered, that this passage refers only to
gin of this world. The same sacred pages inform
when this world was created, other creations
existence. 'Where wast thou when I laid the
tions of the earth? declare, if thou hast under-
g. When the morning stars sang together, and
sons of God shouted for joy.' When these men
his world, which without variation performs its
ions, and consider by what power those immense
the planets, one of which is ascertained to be a
nd times larger than the earth, are supported in

space, on what base the pillars of our world are fixed, or to speak agreeably to literal truth, by what power it moves in its orbit round the sun, to describe the various seasons of the year: they must be convinced, that the Omnipotent only could create these mighty orbs, suspend them in space, and by his fiat, cause them to perform their various revolutions.

But if we turn our attention from the solar system to the region of the fixed stars, vain is the attempt to form any accurate idea concerning them. The utmost stretch of thought is lost in the vast void of infinite space! for though they are perfectly visible to us, yet we know nothing concerning their distances from the earth: this we can easily demonstrate in the following manner. According to experience, the nearer we approach an object, the greater its magnitude will appear, but this rule fails in the present case. The diameter of the earth's orbit is known to be about two hundred millions of miles, and if the altitude of the north pole star be taken when the earth is at its aphelion, or in that part of its orbit which is farthest from the sun: and if the altitude be again taken when the earth is at its perihelion, or in that part of its orbit where it is nearest the sun, it will be found to have no parallax. Though the earth is two hundred millions of miles nearer the same star at one time of the year, than it is at the other, it makes no sensible difference as to the apparent *magnitude*, or *altitude* of the star; even with the aid of the most powerful telescopes, it still appears only as a point. The answer of the psalmist to such sceptics as these, was, and still remains, conclusive: "The heavens declare the glory of God, and the firmament sheweth his handy work."

But if these men were to consider the astonishing order of their own frame, they must necessarily be con-

vinced, that blind chance could not produce such a work. The psalmist was fully sensible of this, when he said, "I will praise thee, O Lord, for I am fearfully and wonderfully made." From which declaration we may conclude, that he was well acquainted, both with the construction of the body, and the nature of the soul, and from thence concluded, that man, as well as all creation, was the work of infinite wisdom.

Can any of these men, who affect singularity by pretending to be atheists, inform us, by what wonderful mechanism the thought falls into the speech, and the will into the action, why we cannot speak without thinking, nor act without an order from the superior chamber of the will! why the seat of the understanding should be in that part of the brain, in the cerebrum extending to the *os frontis*, or forepart of the head, and which may be trepanned, or in part cut away, without injuring the intellectual faculty? or why the other hemisphere of the brain should be seated in the occiput, or back part of the head, where the fountain of life is so delicate and sensible, that if it were only touched with the point of a needle, it would produce instant death? why this external part of the head, which is the most defenceless, should be formed double the thickness of any other part, unless infinite wisdom had so framed it to preserve the brain from injury?

If we take a cursory view of the anatomy of man, how is it possible for the professor of Atheism to suppose, that nature, or chance, could assign the different and mutual offices to each part of the body? cause the heart by its perpetual labour, to throw the blood through the pulmonary artery, to meet the oxygen? ordain it to perform the first and last action? which is known from the state of an infant in the embryo, and from this cir-

cumstance, that when the lungs have ceased to act, the heart still continues its motion, as is the case with persons in a drowning or dying state.

Let such men, who pretend to a superior degree of knowledge, inform us, how chance could ordain the liver and kidneys to perform their secretions, and by the action of digestion, form the chyle for the production of blood? Were they to acquaint themselves with the functions of the organs of sense, they must be convinced, that such perfections could not be produced by that phantom of the imagination, chance. When we consider the wonderful properties of the eye, how the figures of external objects are painted on the retina, where the mind sees them in perfection; how the muscles, by means of the nervous influence, elevate, depress and point it to the object; its power of receiving the light necessary, and of excluding it when too strong, by contracting the pupil; the peculiar properties of the chrystalline humor, which receives all the rays from outward objects, and represents them on the retina; the membrane which contracts and opens in order to vary its focus: I say, when we consider the wonderful structure of the eye for its most valuable uses in life, it must be evident, to every rational man, that it cannot be the result of indiscriminating chance, but must be the contrivance of infinite wisdom.

Every sense is as wonderful; the organ of feeling is so constructed, that the nerves extend to every minute part of the surface of the body, insomuch, that the point of a needle, applied to any part, comes in contact with a nerve, which conveys the sense to the brain. By this sense, we are enabled to form just conclusions concerning the qualities of bodies as *hard, soft, moist, dry; of heat and cold.*

The sense of smelling is no less useful, than the construction of its organ is wonderful. It is so formed as to be affected with the odours of bodies, and conveys them to the brain, by which we are enabled to form right notions respecting their properties and uses. There is also placed at the extreme end of the olfactory nerves, the *Ethmoides*, a sieve-like bone, with small holes, through which the filaments of the nerves pass, the office of which is, to distribute the nerves upon a membrane, wherein the organ of smell is seated; as well as to prevent the effluvia of odoriferous bodies, from acting with too much power upon the sensorium: which would have been the case, had it been carried through one hole only.

Taste appears to have been designed to stimulate animated nature, to support existence, from the pleasure there is in taking food. By this, we distinguish the various changes of sweet, bitter, salt, sour; but how these properties of the tongue and palate, which are excited by the nervous papillæ, exist in their origin, it is not possible for man to determine.

We know, that when the air, or atmosphere is put in motion, it strikes upon the tympanum, and passing to the auditory nerve, conveys sounds to the brain, so as to enable the understanding to form a judgment concerning what is intended to be conveyed to the mind: but it is not possible for these men to say, how chance or a non-entity should have been so provident, as to form that exquisite sensation in the tympanum, which, when the atmosphere is put in motion, rolls on that delicate membrane, and then by the nerve conducts it to the seat of the understanding. Nay, it is not possible for them to believe, though they may for the sake of singularity profess it, that the phantom which they call *nature*, or *chance*,

has either part or lot in the cause or effect of what exists in the mind, or is manifested to the senses.

In addition to the remarks I have made on this subject, I shall furnish the reader with an argument which I have always found effectual in silencing the subtle objections of the professors of Atheism. Among the few I have met with, I never found one who was able to prove what he professed, or to open his mouth in refutation of the following simple and conclusive proposition.

Agreeably to right reason and sound philosophy, it is acknowledged by all intelligent men, that a *nonentity* cannot produce an *entity*; or that *nothing* cannot produce *something*; this being admitted, because it would be absurd to deny it, it follows, *that this world is an entity, or something, consequently could not be produced from a non-entity, or from nothing.*

THEOPHILANTHROPISTS,

From the Greek *Θεος*, *φίλος*, and *ανθρωπος*, *the love of God and man.*

I rank these with the enthusiasts of the day, though they were of a more dangerous cast. They professed their principles in France, at the beginning of the revolution. They were properly Deists, had their places of worship, as they called them, and for a time attracted some notice in Europe. It was an effort to make Deism the religion of France instead of Christianity, but they have dwindled into obscurity, and are known only by the common term of Deists.

DEISTS.

This word comes from the Latin word *Deus*, God. It is used by Deists, to signify their belief in one God. So that in this sense, Christians are Deists also.

Dr. Samuel Clarke divides the anti-christian Deists into four classes, but they are comprehended in two. The first professors believe, that the works of creation sufficiently prove a First Cause ; that this Cause is not inherent in nature, but above and out of nature, and the creator of nature. They believe, that this First Cause does not work by providence, in the affairs of the world, except, that by his Almighty power, he upholds and supports creation. Like the Epicurean sect, they believe, that he is too great to notice the particular concerns of man, consequently, that he is alike unmoved either by good or evil.

The second not only believe in the existence of a God, and that he superintends the government of the world by his providence ; but as they do not believe, that the scriptures are of divine authority, they conclude, that all information respecting these things must be drawn from the book of nature ; consequently, they reject all revelation, do not believe in the mission of Christ, and maintain, that the sacred scripture is not the word of God.*

According to Dr. Samuel Clarke, the first deistical writer that appeared in this country was Herbert, baron of Cherbury. By his writings, he formed Deism into a

* See Dr. Valpy's *Address to his Parishioners*, 3d edition octavo.

system, and endeavoured to prove, that natural religion was sufficient to save the soul. The articles of their belief are these ; *that there is one God : that he is to be worshipped : that piety and virtue constitute that worship : that if we repent, God will pardon : that there are rewards and punishments in the future state.*

SCRIPTURE, AND DIVINE REVELATION.

When we say, that the sacred scripture is the word of God, we do not mean, that it was all spoken by him, or that it was written by him, or that all that is contained therein is the word of God : but distinction is to be made between those precepts which inculcate *justice, mercy and holiness of life*, and the historical parts, which show the consequence of a life in opposition to those principles. The first are properly *sacred*, because they not only lead man to happiness even in this life, but give him an *evidence of things not seen*, in the life to come and thus are called the *word of God*, as these perfections can only have their origin from the Fountain of all goodness. With respect to the last, though many passages as being the words of wicked men, may be considered as the speeches of Satan ; or, in other words, the personification of an evil spirit, which, on this account, cannot be called the word, or words of God ; yet even these part have a similar tendency, as they show the malice, pride and blasphemy of the spirit of wickedness ; and on the other hand, the beauty of that spirit of divine philanthropy, which, throughout the whole Bible, breathes nothing but *peace on earth, and good will towards men.*

Deists think it inconsistent with the dignity of the Divine Being, that he should commission certain men to write his laws in a book ; but it will appear, when duly considered, that there was an absolute necessity for such a proceeding. Suppose that neither the precepts of morality, which were first given by God to man, and handed to us by the Hebrew lawgiver ; nor the blessings of religion, which are the bands of civil society ; had ever reached the shores of our happy land ; what knowledge could we have boasted of more than

“ The untaught Indian whose untutor'd mind
Sees God in clouds, and hears him in the wind.”

Although the Bible of nature had been before our eyes, not a single precept of morality should we have been able to have gathered from the pages of this book. What was the state of the ancient Grecians 1600 years before Christ ? rude, barbarous and uncivilized ; until Lycurgus and Solon introduced their code of laws, the greatest part of which was taken from the books of Moses ; they then became a refined and scientific nation. From the Greeks, the Romans copied their precepts of morality, and from the Romans, the ancient people of Europe received the greatest part of their moral laws. From which, it appears evident, that every precept of morality was taken from the Bible.

There is one argument to prove the authority of the word of God, which cannot be overturned by all the Deists in the world. If the Bible be not the word of God, it must have been written, or invented, either by good men, or wicked men ; but if it can be proved that it was neither written, nor invented, either by good men, or

wicked men, it must be the word of God. That it was not written, or compiled by wicked men, will appear from its own evidence, for if it is to be judged, we must suffer that evidence to appear in its defence. Can any Deist be so weak as to suppose, that wicked men, who were in the love and practice of evil, would frame laws to punish their own vices in this world, and condemn themselves to everlasting punishment, by declaring, "the wicked shall be turned into hell, with all the nations that forget God?" And again, "Thou shalt not covet:" this reaches the thoughts and desires of the heart. These restrictions and declarations are opposite to those things, which are contained in the religious books of the Mahometan and Pagan nations, which are the production of men, in which permission is given to indulge in sensuality. This, so far, is a certain proof of the divine origin of the Bible.

It is no less evident, that good men could not be the authors of the Bible. For had it been compiled by good men, the same good men neither could nor would have given a lie to their profession by calling it *the word of God*, as it would only have been the word of men: consequently, the Bible must be the word of God, inspired by him and thus given to man.

It must be allowed, that God created the first man; this being admitted, as it cannot be denied, we cannot doubt, that he would give him a law, or rule of life. Now, whether the Divine Author of our being, condescended to *speak* it with an audible voice,—to write it on the heart, as is said in scripture, or whether he commissioned man by that spoken law, or from that writing on the heart, to write it in a book for the instruction of posterity, it amounts to the same; for the law, or word of God, first spoken, or written on the heart, and from

thence written in a book, still remains to be the *word of God*, first given by him.

The possibility of such inspiration must necessarily be allowed, for certainly it was no more wonderful for God to inspire man to write his will in a book, than it was to *inspire* him, or *enable* him to receive by continual *influx*, a regular train of ideas.

The question has long been asked by Deists, how shall we know that the Bible is the word of God? first, by being convinced from the Bible, that the precepts therein contained are worthy of God; that the pure spirit which runs through the whole, inculcates nothing but *love to God and charity to all mankind*, viz. "Thou shalt love the Lord thy God with all thy heart." Deut. vi. 5. "Thou shalt love thy neighbour as thyself." Levit. xix. 18. Matt. vii. 12. Luke x. 27. These are the two great commandments which pervade every page of the Bible, and which, on this account, is truly called *sacred*: these are sacred duties. For the recorded wickedness of the Jews, or of any other nation mentioned in the Bible, makes no part of the word of God, any farther than as it shows, that a departure from those precepts of true religion recorded therein necessarily draws after it that train of fatal consequences, which is the result of that disobedience to the divine command, when the whole sum and substance of true religion contained in those two great propositions, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself;" are not manifested in the life of man.

Secondly, from the accomplishment of those things foretold by the prophets, beginning with Moses, and which, to the astonishment of every impartial man, have been fulfilling from their times to the present day. Now as it must be evident, that none but God could open to

man those scenes of futurity, which have been realizing for the space of 3300 years, and as those precepts of morality contained in the Bible could never be gathered from the book of nature, as man must have been totally ignorant in a savage state ; and as it is clear, that he could not have been reformed, or civilized without a knowledge of those precepts ; they must have been given by the Creator : consequently, as far as demonstration can make truth appear, it is undeniable proof, that the sacred scripture is the *word of God*.

THE RELIGION OF THE ANCIENT ARABIANS

Descended from the patriarch Abraham. It appears from sacred writ, that the Arabians descended from Ishmael, the son of Abraham, Gen. xxv. 13—15. Here the sons of Ishmael, *Jema* and *Kedar*, are mentioned by the prophet Isaiah, as being the progenitors of the Arabians. Ch. xxi. 13—17. *The burden of ARABIA—the inhabitants of JEMA—the children of KEDAR*. Arabia, in the original, is written in *Arab*, from the root *Arab* ; it signifies *priority*, and is applied to the evening, as being prior to the morning in the historical order of the creation. This name was given to the descendants of Ishmael, because Ishmael was the elder brother. They observed the rite of circumcision as it was instituted by Abraham, who performed that rite on Ishmael, when he was thirteen years of age. It must be allowed, that in the beginning they worshipped God as taught by this son of Abraham, for their rites and ceremonies were much the same as were afterwards observed by the Israelites. The dress of their priests was the same ; they came before the altar in linen, with mitres and sandals ; and swine's flesh

was forbidden as it was among the Hebrews. So that what has been said concerning the dispensation given to Abraham, is also applicable to Ishmael and his descendants, so long as they continued in the true worship of God.

THE MODERN ARABIANS.

The established religion of the modern Arabians is Mahometanism, and the Zerif or Tserif of Mecca is the great patriarch. It is derived from the Hebrew word *Tserif*, to *purify*. No one can be the Zerif of Mecca unless he can prove himself lineally descended from Mahomet. He is the sovereign pontiff of the Mahometans, and his word, as a spiritual prince, in every thing relating to religion, is obeyed throughout all the Mahometan nations; such is the implicit faith in this high priest, that when any disputed matter is referred to him, his decision is received as conclusive; the hierarchy is vested solely in this descendant of Mahomet; like the oracles of the Pythian goddess, or the fiat of the Roman pontiff, there is no appeal beyond the denunciation of this eastern patriarch.

THE JEWS.

Moses was called to be the lawgiver of the Israelites, and to promulgate the unity of the Divine Being, in opposition to polytheism, at a time, when idolatry, like a mighty flood, had swept the true worship of God from the nations of the east, where it had been established by Abraham, the father of Aram, or *the excellent*, for so the

word means, that country being esteemed an excellent country.

The Hebrews were captives in Egypt, where they were very severely treated by the Egyptians. Accordingly, Moses was sent by God, to bring them out from thence, under his divine protection, to the land of Canaan. At the mount Sinai, God descended in terrible majesty, and gave the law in the presence of the whole nation, as it is recorded in Exodus xx. Moses was also farther instructed in all things relative to the Jewish church, the sacrifices, offerings and ceremonies, which he committed to writing in five books, and which by way of distinction are called the books of Moses. These books contain the whole sum and substance of the religion of the Jews.

Before the time of Abraham, who was called four hundred and twenty-eight years after the flood, and five generations before Moses, the ancestors of the Jews were called Hebrews, from Eber, the father of Peleg, and afterwards Israelites, from the time of Jacob, who was called Israel. But his descendants were not known by the name of Jews, until the division of the nation, when ten out of the twelve tribes established the kingdom of Israel, in the year of the Julian period 3734, and who were overthrown as a nation, and carried into captivity in the year 3984 of the same period, after having existed as a separate people 250 years. Since which time, they have sunk into oblivion among the different nations. The two remaining tribes, Judah and Benjamin, took the title of Judah, because of the priority of Judah, agreeably to the custom of primogeniture, and established the kingdom of Judah, on which account they have ever since been called Jews.

The first government given to the Israelites was that of a divine theocracy; Moses was the visible head under God.

From Moses to the end of the reign of the judges of Israel, the patriarchal government, so far as it related to the kingly office, underwent some change. The only difference was, that in all the former churches, the succession was hereditary, but in this, the supreme head of the state was elective. This form of government continued 300 years, at the expiration of which, a monarchical form of government was chosen, which was hereditary.

This government, which began when Samuel governed Israel, was also a theocracy, for God did not withdraw the divine communication from them. This monarchy commenced with Saul, and passed to David, in the year of the Julian period 3654, and ended in the year 4124, in the reign of Zedekiah, having continued 470 years; when the Jews were taken captives, divided into small bodies, and dispersed in different parts of the empire of Babylon. Here they remained seventy years, as foretold by the prophets, and returned to Jerusalem at the command of Cyrus. When they returned from the captivity, their worship and sacrifices were restored, which continued to the end of that church, when the government was overthrown, and the whole nation dispersed over the earth.

We have seen, from what has been said concerning the patriarchal churches, before and after the flood, that a difference in opinion prevailed among them, which produced separate congregations, holding the same opinions, which led them to dissent from the established worship. So among the idolatrous nations, we find, that they had different idols: each idol was taken from outward nature, and agreeing by some resemblance with the passions and propensities in themselves. Hence arose a number of different sects, even among the idolatrous nations.

THE SADDUCEES

Did not believe in fate, and denied that God was the immediate cause of any one doing either good, or evil; that good and evil are the choice of man, and that man may, just as he pleases, do either. They denied the existence of souls after death, consequently, neither rewards nor punishments attend the good, or bad. The Pharisees had great regard one for another, and maintained, for the advantage of their sect, a strict unanimity. The Sadducees, on the other hand, were more rigid in their morals, and conducted themselves with less meanness.

THE SCRIBES

Constituted a peculiar order among the Jews, and were admitted into their colleges. They wrote the scriptures to supply the temple, and the synagogues, and none were permitted to be read, unless they had been sanctioned by the authority of the rabbies, appointed to preside at the head of this college.

There were two orders of scribes, viz. those who were employed in their judicial proceedings, and those who wrote and expounded the law. The first are called, *scribes of the people*, Matt. ii. 4. The last, doctors of the law, or those who wrote and expounded the Pentateuch. These last also had their separate departments; on their admission to this degree, they wrote books of Moses, and did not expound them, because it was supposed, with great propriety, that they had not

tained to that degree of knowledge and experience, which was thought necessary for their admission to the highest degree of their order. Ezra was one of this description.

But we find, that these men at length departed from the purity of their order, in its first establishment. By the acquisition of wealth and power, they became ostentatious, oppressors, and the greatest hypocrites of the day.

On these, Christ pronounced a *wo*, and cautioned the people against them. 'Beware of the scribes who love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the upper rooms at feasts; who devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.'

NAZARITES.

The Nazarites were those who made a vow to live a more pure life than the generality of professors. The ceremony of the vow was looked on as a most solemn ceremony, as by it they engaged themselves to live devotedly to God: and the consecration continued about eight days. Numb. vi.

LEVITES.

The Levites descended from Levi, and were called after the three sons of Levi; from Gershon, Gershonites; from Koath, Koathites; and from Merari, Merarites.

ites. They were set apart to perform all the inferior services of the tabernacle, to fix it and to take it down. The Gershonites had the charge of the coverings and the hangings; these were taken down and put up by them, and conveyed from place to place.

The Koathites had the care of all the furniture belonging to the interior part of the sanctuary; and they had the care of the whole wood-work, while in the wilderness.

At the time of David, they were divided into 24 orders, to fill the offices, or inferior places in the temple to these were added, four orders, consisting of one thousand each, who praised the Lord with instruments; four orders of porters, and six orders of officers and judges concerning all things which had relation to the temporal state of religion. The number of Levites who had offices assigned to them in the temple, was twenty-four thousand. To these were added the Gibeonites, whose office it was, to provide and hew wood, as well as to procure water for the house of God.

CHRIST, THE TRUE MESSIAH.

It is now near 1800 years since the dispersion of the Jews took place, agreeably to the words of Moses, and during this great length of time, they have been expecting their Messiah to make his appearance. And, notwithstanding that the whole of the prophecies which foretold the coming of the true Messiah, have been fulfilled in the person of Christ, they contend, that the Messiah is yet to come, and that he will restore them to their own land, with greater privileges than their progenitors enjoyed, under the most prosperous reign of their

kings. They say, that he will subjugate all nations to them, and that Jerusalem is to be the grand centre of government, from whence they are to send forth laws to the whole world. Therefore, in order to show, so as not to admit of a refutation, that the Messiah is already come, and that the prophecies were accomplished in him, I shall lay before the reader a summary of those particulars, foretold by the prophets, which should take place at his coming; that those things were accomplished at the coming of Christ: and that all those circumstances and things which were to take place at the coming of the *Messiah*, and which took place at the coming of *Christ*, were of such a nature, that they never can take place again. This will, without the possibility of a contradiction, prove, that he was the *true Messiah*.

In pursuing this important subject, I shall in a great measure, confine myself to the objections of a modern writer, among the Jews, viz. David Levi, who, in his "Dissertations on the Prophecies," has collected the most formidable arguments from the writings of the rabbies and learned Jews, ancient and modern, to prove, that Christ was not the true Messiah.

In the 24th chapter of Numbers, from the 15th to the 24th verses, these writers say, that Balaam delivered four prophecies. "The first, concerning the noble descent of the nation." But how this can be called a prophecy, I know not. The second, "concerning their righteousness," but it was not possible to apply this at any period to the *nation of the Jews*, for the pages of their own history charge them with a character the very reverse to that of piety. Moses calls them "a wicked, and a stiff-necked generation," and the prophets are uniform in representing them as a most rebellious people, from the time that they came out of Egypt, to their

captivity in Babylon. Amos iii. Farther, the prophet in the 9th chapter foretels, that they should ever continue in their rebellion against God, to the time of their utter dispersion over the whole world, verse 8th. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth:" so much for the righteousness of the ancient Jews according to their own prophets.

In the 23d chapter, verse 23, the Jews translate the *beth* which is prefixed to *Jacob*, by the word *in*, and the same to *Israel*, and read the passage thus, *surely there is no enchantment IN JACOB, neither is there any divination IN ISRAEL*. But in the English translation, the *beth* is rendered by the word *against*; which is, undoubtedly, with this construction, the true rendering; viz. *Surely there is no enchantment [can succeed] against Jacob, nor is there any divination [can succeed] against Israel*. For as Balaam and Balak were using enchantments against *Jacob* and *Israel*, it is absurd to translate the *beth* by *in*, and apply it to mean that there were no enchantments among them.

In the next prophecy they inform us, that "Balaam foretels the coming of the Messiah, and the restoration of the Jewish nation to their own land; and as this was not to be accomplished till the latter days, he therewith consoles Balak, by informing him, that he would not at present receive any injury from this people, for that the thorough subjugation of Moab by them would not take place till the latter days." From this prophecy of Balaam, Levi, and all the Jewish writers attempt to show, that the subjection of Moab and Edom was not accomplished at the coming of Christ, and that as it was to be accomplished at the coming of the true Messiah, Christ cannot be the true Messiah, but that it remains to be ful-

d when the true Messiah shall come. As proof that the kingdoms were to be subjected to the Jews; at coming of their Messiah, their writers refer to Obadiah, verse 17th, "and the house of Jacob shall possess their possessions." But their rabbies have altogether mistaken the application of these words of the prophet; from the 1st to the end of the 16th verse, is contained a prophecy against Edom, and the 15th and 16th verses positively say, that the *heathen*, and not Jacob, were to take possession of Edom, 'For the day of the Lord is near upon all the heathen: as thou hast done, so shall it be done unto thee, thy reward shall be upon thy own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually.' The prophet, after he has declared, that the heathen would take possession of Edom, says, "but upon mount Zion shall be deliverance, and there shall be holiness." This is not a prophecy concerning Christ, it can neither have meaning, nor application, for it certainly cannot respect either to the Jews or to their Messiah. Surely the Jews will not be hardy enough to declare, that *holiness*, which is only applicable to God, who *alone* *holily*, can in any sense be applied to them, or to any people: but it is literally applicable to Christ, who "was spotless in all points like unto us, and yet without sin." That, instead of the prophet prophesying, that the Jews would take possession of the land of Edom, at the coming of their Messiah, it is a prophecy concerning the coming of Christ, in whom holiness was only to be perfected. For the government of Edom is evidently said by the prophet to be in existence at the fulfilment of the prophecy, verse 16th, 'as thou hast done, so shall it be done unto thee,' which words would have been unnecessary, without meaning and application, if the govern-

ment and people of Edom were extinct, when the Messiah came. The ancient government and people of Edom must therefore have been in existence at the fulfilment of the prophecy: but where is the government of Edom now? where are the people of Edom now? This incontestably proves, that it does not refer to the Messiah, who, the Jews say, is to come, because the ancient government and people of Edom are no more. Edom is, as it has been for 1800 years, in the possession of the heathen, bands of strangers, while the Edomites are sunk in eternal oblivion. But all this was accomplished at the coming of Christ, the true Messiah, when the heathen, agreeably to the words of the prophet, took possession of Idumea; when, *every one of the mount of Esau were cut off by slaughter* ver. 9. and, *all the heathen have drunk continually upon the holy mountain*, to the present day.

The next in order are the prophecies of Moses. The Jews have selected two, which treat on "the restoration of the nation, and the destruction of their enemies." But they have introduced one of the most extravagant notions that ever entered into the mind of man.

We are told of two descriptions of people among the Jews; one, known to be such; the other, who are secretly mixed with the people of other nations, called "the compelled ones." These, "as soon as they can escape from the popish countries, return to Judaism;" and to these they say, "Moses addresses himself. Deut xxx. 1. 'And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among the nations, whither the Lord thy God hath driven thee.'" But I ask any one who may be weak enough to entertain such an opinion, why cannot these "com-

pelled ones," as they are pleased to call them, in any popish country, return to Judaism? they have had the privilege of doing so, and of being protected in that worship in all popish countries. Therefore, as there is no ground for such an opinion, to apply the words of the inspired penman to confirm such a fallacy, is no better than profanation.

"Nothing," they say, "of this nature, took place at the coming of Jesus;"—true, but Moses does not say, that they shall return to *Judaism*. That the Jews will be called, we believe, and that they will finally hear the prophet, whom God was to raise up from among them, we believe also; but Moses has nowhere said, that this prophet should be raised up to conduct them to Jerusalem, and to instruct them in the rites and ceremonies of the dispensation, which was given by him, and which has been understood by Jews in all ages since the dispersion. Had this been the meaning of the sacred writer, that they were to be called to Jerusalem, and that all the ceremonies and sacrifices of the Mosaic dispensation were to be celebrated, as described in the books of Moses, there would not have been any necessity for those words of the Lord to him, Deut. xviii. 18, 19. "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him;" because those words clearly and incontrovertibly apply to a new dispensation, viz. *and I will put my words in his mouth*, not the OLD WORDS, OR LAW—and *he shall speak unto them all that I shall command him*, not the old law and ceremonies given to Moses. Neither would there be any necessity for them to hearken to the word of a new prophet according to the 19th verse, if this prophet had only to communicate to them what they

were already well acquainted with, viz. the rites, ceremonies, and sacrifices, even the whole body of Judaism. On the other hand, we have an account of thousands of Jews being converted to Christianity at this instant period; which is a sufficient proof, that those Jews were sensible how ineffectual the Jewish sacrifices were as to the renewing of the heart. The Jews are also sensible of this, as they say, that *are to be converted, the heart circumcised, and brought to the same state of innocency as Adam was in before the fall* and all this is to be done by "*miracles, signs and wonders in the heavens, and in the earth, blood, fire and of smoke.*" What perversion of the scripture is this! external signs, and wonderful operations were called in to carry rational conviction to the mind, in order to effect about the circumcision of the heart, it might have been expected with the greatest confidence when the Law was given at Sinai—when the whole nation saw the descent of the Divine Majesty—when the mountain shook at the approach of the hallowed influence—when the people solicited Moses, that he would speak to them, from God, lest they should die. Also in their journey through the wilderness, for forty years, when they saw so many signs, wonders and miracles. But these were soon forgotten, from which it must be evident, that something more interior than what affects the outward is required, in order to produce so desirable an effect as the circumcision of the heart.

But this circumcision of the heart, they inform us "was not accomplished during the continuance of the second temple, nor at the coming of Jesus," from which they infer, that as it was to be done at the coming of the Messiah, he is not yet come. But these writers are inconsistent; they say, "this circumcision of the heart

not to be brought about, by God's depriving man of his free will;" then as many as believed in Christ through the preaching of the apostles, and saw the necessity of a "circumcision of the heart"—instead of an outward circumcision; a circumcision of the heart, which taught them, that, *to obey was better than sacrifice, and to hearken, than the fat of rams*, and which circumcision of the heart could not be brought about by the Jewish sacrifices, as is plain from the above words, without a belief in the great sacrifice, Christ: with such believers, this circumcision of the heart, spoken of by Moses, was accomplished at the coming of Christ. It is not said, that the hearts of all the Jews should be so circumcised; it would be a good thing indeed, if not only the hearts of all the Jews, but also if the hearts of all who profess Christianity were so circumcised. Daniel is of a different opinion; for he declares, not only concerning Jews, but also other nations, that notwithstanding all the signs and miracles which have been done, or which may be done, *the wicked shall do wickedly*.

We are told by Levi, and the rabbies, that, *all shall know the Lord, from the least to the greatest*, which they apply to the Jews; but it is evident what the prophet's meaning is, in this passage. In all nations, where God is worshipped agreeably to the scriptures, wicked men know God; the devils know God, *the devils believe and tremble*. But the prophet was taking a retrospect of the wickednesses of the Jews, when they were so involved in idolatry, that the people, from the least unto the greatest, did not know the *true* God from the *idol* gods, because they were not taught the knowledge of the God of heaven, but were taught to worship the idol gods of the nations around them; and therefore he says, *speaking of this time to come, all shall know the Lord, from the*

least unto the greatest : even their children who were then instructed in the worship of idols, were to be made sensible, that the God who was to be worshipped, was not an idol, but he who made the heavens.

That this is the plain meaning of this passage, and that it refers to Christ, will appear from what follows. The Jews expect, that when the Messiah comes, the old covenant, the law, sacrifices and worship, are to be again restored, as at the first temple. But the prophet expressly denies this, Jeremiah xxxi. 31, 32, 33. 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel; and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.' Thus does the prophet declare, that the *covenant* was not to be like that which was established with their fathers, when they came out of Egypt, at Sinai; not the *Mosaic covenant*, but it was to be a *new covenant*, altogether different from the other, which was to be entirely abolished. All this was accomplished at the coming of Christ, the *old covenant* was destroyed, and he made a *new covenant*; he taught them, that his law was to be of an internal, and not of an external nature, that it was to be written on their hearts.

"Moses, (we are told) informs us of three most important, and wonderful events which are to take place at the coming of the Messiah, viz. the resurrection of the dead, the restoration of the Jews, and the punishment of their enemies. The first is expressed by his saying, *I kill, and I will make alive*; the second by the expres-

sion, *I have wounded, and I will heal* ; the third, *neither is there any that can deliver out of my hand.*" The application of these clauses is too absurd for notice. This notion, that the dead Jews are to rise again when the Messiah comes, must raise a blush among the living Jews. The application of the second to the restoration of the Jews, is as absurd, viz. *I have wounded, and I will heal* ; but to apply the third, viz. *neither is there any that can deliver out of my hand*, to God's whetting his glittering sword, and ripping up the nations ; who, by Levi, and these rabbinical writers are charged with being enemies to the Jews, is making God a most merciless being, and could never have been published by men of sane intellect, respecting divine things. I think it charitable to impute such a conclusion to this cause, for if the Jews as a body cordially believed it, it would prove them monsters indeed ; and in such case, we may consider it as a happy circumstance, that they have not the power to act in conformity with such opinions. But the Jews, as a body, are not to be charged with such base intentions, they are no doubt the whims of a few intemperate individuals : with credit to the Christian religion, we may adopt the words of Levi, " this was not accomplished at the coming of Christ."

Again. These writers declare, that, " all the glory will be restored, as in the first temple, viz. the shechinah, or divine presence, the ark and cherubim, the spirit of prophecy, fire from heaven," &c. and all the proof they bring, that this will be done, is from the following passage, ' For thou shalt hearken unto the voice of the Lord thy God, to keep his commandments, and his statutes, which are written in the book of this law, because thou wilt turn unto the Lord thy God with all thine heart, and with all thy soul.' But many persons, or

even a whole nation, turning to the Lord their God, and keeping his commandments, is no proof that these things will be again restored ; if the *old covenant*, the *old law*, the *old sacrifices*, the *old ordinances*, and the whole body of *old Judaism*, (as observed) were to be again restored, there would be no occasion for another teacher like Moses, no necessity for that promise, 'I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall teach unto them all that I command him.' From which, it is evident, that this teaching was to be something new, and very different from the old law, or the old teaching ; for the Jews are all well acquainted with the old teaching. This is also said to be a *future command*, viz. *he shall teach unto them all that I shall command him*, not all that has been commanded in the *old law* ; from all which it is as plain as demonstration can make truth appear, that a *new law*, and not the renewal of the old *Mosaic law*, was to be given, agreeably to these words of Moses, a total abolition of all the Jewish sacrifices and ceremonies was to be accomplished at the coming of the true Messiah, which was fulfilled at the coming of Christ, and which is undeniable proof, that Christ was the true Messiah.

Levi says, "The third who prophesied of the redemption, and future restoration of the nation was Isaiah, which is contained in the 2d, 3d, and 4th verses of the second chapter, for as the prophet makes use of the expression, *in the latter days*, it is clear, that he thereby meant the days of the Messiah, and thus say Kimchi and Abarbanal." Very well, and so say all Christians ; for this is no proof that Christ was not the true Messiah. On the contrary, it must be admitted on all hands to be confirming proof, that he was the true Messiah, for these are allowed to be the latter days according to the prophet

These writers condemn all the Christian writers, who say, that Christ, or the religion of Christ, was to convince many nations of their vices and errors, that it was to be a religion which had the strongest tendency to promote peace, but, "no such universal peace as foretold by the prophets has ever taken place." It is reasonable to suppose, that Levi, and the rabbies he quotes, had never read the New Testament. Christ says, "do unto others as ye would they should do unto you;" if this precept were observed by all nations, there certainly would be universal peace, but if man, from motives which are opposite to Christianity, will do those things to others which he would not have others do to him, no wonder there are wars and fightings: "whence come wars and fightings?" says the apostle; his answer is contained in three words, "Of your lusts." The religion of Christ has convinced many nations of their errors, and it must be acknowledged by the whole world, that he has founded a religion, which when its precepts are observed, has the strongest tendency to promote universal peace. Not so under the Mosaic dispensation: for that was a system of warfare from the time of their coming out of Egypt, to their final dispersion, and which must be very strong evidence with the Jews, that Christ was the true Messiah.

But the Jewish writers say, that, "as the temple was not rebuilt when Christ came, which was not to be destroyed any more, (agreeably to the words of the prophet) Christ cannot be the true Messiah." The passage they quote to prove this, is, Isaiah ii. 2. 'It shall come to pass in the latter days, that the mountain of the house of the Lord shall be established on the top of the mountains, and exalted above the hills.' They say, "by the word established, it is plain that he meant, it

was to be fixed unalterably, of course it was not to be destroyed any more." As the Jews are led to understand this literally, I ask them how it is possible for *the mountain of a house to be established on the top of mountains*? This is plainly a figurative expression: the prophet reminds them of their idolatrous worship, which was established, or performed on the tops of mountains or hills, and he informs them, that instead of worshipping idols on the tops of mountains, as heretofore they had done, the worship of the Lord, called *the house of the Lord*, should be greater in its numbers and excellency than all the idolatrous worship on the mountains, and that it should be exalted above the worship of the god of the hills.

The word **בראש** *Beroesh*, when it is applied to time means, *in the beginning*, when it is applied to person and things, it means, *the most excellent*, and with the prefix **ב** *beth*, which means, *in*, it will read, *the mountain of the house of the Lord shall be established in the most excellent of the mountains*. No one can doubt, but that this is a figurative expression, signifying the Christian church which was to be promulgated from Jerusalem, and which was to be established at the coming of Christ, agreeably to his own word. But to apply this prophecy to the building of a temple, or place of worship on the top of a mountain, where *all nations were to flow unto it*, literally, is not only contradictory in point of possibility, but it shows what a lamentable opinion the Jews must have concerning the sanctity, and the true understanding of the scriptures. In the original, the passage is **הר יהוה בית** *the mountain of the Lord's house*, but **הר בית יהוה** *the mountain of the house of the Lord*, and the masculine pronoun **הוא** *he*, which, in the translation, is rendered by the neuter pronoun *it*, refers to the word

יהוה *Lord*, and not to בית *house*. The verse truly reads, *The mountain of the house of the Lord shall be established on the top of the mountains, and exalted above the hills, and all nations shall flock unto him.*

The Jewish writers assert, that the prophet addresses the nation, Isaiah lv. 5. "Behold, thou shalt call a nation, that thou knowest not," viz. a nation not in existence, evidently; "and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." But this is a most profound mistake, for the Jewish nation was then known, and the prophet is addressing God, not the Jewish nation. The prophecy is directed to a single person, under the title of the Redeemer, beginning at chapter xlix. 7. "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth." Surely no Jew in his senses will again tell us, that this Redeemer, this person despised by man, and abhorred by the Jewish nation, is to be their Messiah? Levi, from the rabbies, observes in another place, "that he will bring with him such evident marks of his Messiahship, that the nation will receive him with open arms," instead of abhorring him. But this scripture was literally accomplished in Christ, who was *despised by man, and abhorred by the Jewish nation.*

If we pursue the prophecy, we find in the next chapter, that the same person is spoken of, for this cannot be a personification of the Jewish nation. How can it be said, "they gave their back to the smiters, and their cheeks to them that plucked off the hair?" But the prophet evidently refers to the Christian's Redeemer, who literally "gave his back to the smiters, and his cheeks to them that plucked off the hair."

In Isaiah li. 4, 5. the same divine person speaks by the prophet thus : " A law shall proceed from me, and I will make my judgment to rest for a light of the people : my righteousness is near, my salvation is gone forth, and mine arm shall judge the people : the isles shall wait on me, and on mine arm shall they trust." A moment's reflection would convince any one, that these words cannot mean either the *Jews*, or the *Messiah* they expect to come. How can it be said, that the righteousness of the *Jews*, or that the righteousness of the *Messiah* they expect to come, *is gone forth* ? as to the righteousness of the *Jews*, we have not seen any thing of it in them more than in *Christians* ; and as to the second, viz. the righteousness of their *Messiah*, who, they say, is yet to come, his righteousness has not *gone forth*. It must appear equally as clear, that the words, *and on mine arm shall they trust*, cannot mean, that we, the *Gentiles*, are to trust on the arm of the *Jews* : we are commanded to trust in the arm of God, and not in the arm of man. Again, verse 8. " My righteousness shall be forever, and my salvation from generation to generation." From which it is obvious, that the righteousness of the *Jews* is not meant, nor can the righteousness of their visionary *Messiah* be understood ; but it refers to *Christ*, whose *righteousness only is forever*, and whose *salvation is from generation to generation*. Let but the *Jew* look at the fruit of this righteousness of *Christ*, and he will be convinced, that it is the righteousness spoken of by the prophet, viz. " Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself ;" to which is added, " do unto others as ye would they should do unto you—sell all thou hast, give to the poor, and take up thy cross and follow me."

The same vein of prophecy is pursued by the prophet in the following 53d chapter, where the same person,

the Redeemer, is mentioned, and continued throughout the whole. Here the Redeemer is again introduced, as having *his visage more marred than any man*, and that *he shall sprinkle many nations*. But can this be said of the Jews? are their visages more marred than the visages of others? Have they sprinkled many nations, or are they likely to redeem them from uncleanness? which must necessarily be the case with them if this prophecy were applied to the Jewish nation. But we see, that their visages are not more marred than any man's, and it is truly absurd to suppose, that they are to sprinkle the nations, or redeem them from uncleanness.

The same order is observed, as the prophecy goes on in the next chapter. "He is despised and rejected of men, a man of sorrows, and acquainted with grief;—surely he hath borne our griefs, and carried our sorrows." In the name of common sense, can it be said, that the Jewish nation has borne the griefs, and carried the sorrows of the Gentile nations? that the Jews are wounded for our transgressions? that they are bruised for our iniquities? that the chastisement of our peace is upon them? and that with their stripes we are healed?

But that which renders it conclusive, that the whole prophecy cannot mean the Jewish nation, or the Messiah they expect to come, is the following clause, verse. 8. "Who shall declare his generation? for he was cast out of the land of the living: for the transgression of my people was he stricken;"—for all know the origin, and the generation of the Jews, who sprang from Abraham. Neither can they suppose, that the words, "he was cut off out of the land of the living," can apply to the *Jews*, or to the *Messiah* who is expected by them; because they vainly imagine, that he is to restore them to universal empire, therefore, they cannot allow, that either the Jewish nation, or this *Messiah* is to be "cut off out of the land of the living."

the land of the living." Again, "for the transgression of my people was he stricken;" if by the words *my people*, we are to understand the *Jewish nation*, then certainly they cannot be applied to mean their Messiah also, and if, on the other hand, we were to understand, that these words, *my people*, mean the Gentile nations, for whom the Jewish nation was stricken, as these writers inform us, they must acknowledge, that the *Gentile nations* are the *people of God*, which will not be granted by them. For then, instead of the nations, "*running to the Jews* to be instructed in the true word of God," as we are told by Jews, that they will, the Jews must apply to them for such knowledge. Both these statements are against so unscriptural a conclusion, which is a proof to what a pitch of folly and blasphemy these writers have worked themselves up; folly, in supposing, that a few Jews are to teach all nations the true understanding of the word of God; and blasphemy in declaring, that the Jewish nation is meant, instead of the Redeemer, when it is obvious, throughout the whole prophecy, that the person of the Redeemer, and not the Jews, is mentioned by name.

These writers inform us, that at the return from what they call the captivity, "the ark, the shechinah, or visible symbol of the divine presence, will be again restored to them, as it was in the first temple." But the prophet Jeremiah expressly says, chapter iii. 16. "In those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more." If this be not a plain contradiction to such an assertion, then there is no meaning in language. To meet this declaration of the prophet, the tale invented by the Jews, asserts, that the ark which was destroyed with the first temple, is never to be restored, that as it was customary

for them to swear before the ark and the altar, they are to be so holy at this period, that they shall not have occasion even to come before the ark, or to remember it, but they shall do strict justice, and always adhere to the truth without an oath. Surely every rational Jew must see the weakness, folly and presumption of such a perverted application of the original text.

The prophet Haggai says, chapter ii. "Who is left among you that saw this house in her glory? and how do you see it now? is it not in your eyes, in comparison of it, as nothing? Thus saith the Lord of hosts, I will shake all nations, and the desire of nations shall come, and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts." But this certainly was not the case, as it related either to the building or to the glorious manifestations at the time of the first temple, for at the return from Babylon, they had not the Urim and Thummim, the Shechinah, or divine glory, as at the time of the first temple. Therefore, these words of the prophet must evidently refer to a new and spiritual dispensation, which was to be manifested during the continuance of this second temple, for the words of the prophet are positive, that "the glory of this latter house should be greater than of the former," and as this was not so as to the external part, nor as to any thing it contained, it plainly refers to a new religion, which did not consist in outward ceremonies only, but which reached the thoughts and desires of the heart. Such is the religion of the true Messiah, the Lord Jesus Christ. And in full and decided confirmation of this view, I ask, WHERE IS THE SECOND TEMPLE NOW? *where is this building in which a display of the divine goodness was to fill it with glory? in which the divine glory was to be greater than the former?* It is not possible to understand, that the words of the

prophet can apply to any circumstance at this time of the world, because the second temple in which this superior glory was to appear, was laid in ashes by the Roman army 1800 years since.

The prophet Micah also says, chapter v. 2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel: whose going forth have been from of old, from everlasting;" which prophecy was literally fulfilled by the Christian's Redeemer, who came out of Bethlehem. But WHAT IS BECOME OF BETHLEHEM NOW? *Bethlehem is no more*, nor can any one tell us where ancient Bethlehem stood. *Where are the thousands of Judah?* How inconsistent then it is for the Jews to contend for the coming of the Messiah and how plainly contradictory to the express declaration of their own prophets, to believe he is yet to come, when all these signs of his coming are unequivocally, and for ever past, and the whole accomplished agreeably to the express declaration of the prophets, in the person of the Lord Jesus Christ.

But if we add to the above, the accomplishment of all those things foretold by Christ, concerning the final destruction of Jerusalem, the dispersion of the nation and the abolition of their sacrifices, which were to take place among that generation, every argument for a Messiah yet to come, must fall to the ground. For Jerusalem was taken, plundered and destroyed by the Romans; the cities of Judah were depopulated, the whole nation was dispersed over the earth, agreeably to his words, and all their sacrifices and burnt-offerings, which only constituted the Jewish church according to divine appointment as representatives of the coming of the Messiah, have ceased for 1800 years.

In Isaiah lix. 21. we are told by Levi, and the Jewish writers, that the prophet proceeds to inform us, that the covenant which God had made with them, and the prophecies delivered by the prophet, should never depart from them, so as to become void, but should surely be accomplished.—“As for me, this is my covenant with them, saith the Lord; my Spirit which is upon thee, and my words which I have put into thy mouth; they shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed’s seed, saith the Lord, from henceforth forever.” “Thus we are assured,” say these writers, “that the law of Moses, which is the covenant God made with the nation, as also the prophecies delivered by the mouth of the prophets, shall never depart from the nation, but remain as an everlasting witness of their future restoration.”

Can any thing be so preposterously absurd as to suppose, that this covenant here mentioned by the prophet, by the words, *and my words which I have put into thy mouth*, is the law of Moses? the prophet is told in express words what was the covenant, viz. *this is my covenant, my Spirit which is upon thee, and my words, which I have put into thy mouth*. For it must be plain to every Jew, that the law of Moses, which comprehended the immediate communication, by the Urim and Thummim, departed from them at the Babylonish captivity, and never was restored: and what is also evident proof, that the covenant, which is said to be *the Spirit of the Lord, and the words he had put into the mouth of the prophet*, was not the law of Moses; the whole ceremonial law of Moses, containing the sacrifices, has departed from them and their seed’s seed forever, at their dispersion. Do the sons of Aaron, the priests, as it is said they shall, blow with the trumpets, which was to be an ordinance **by** forever, throughout their generations? Numb.

x. 8. Do the sons of Levi stand to minister before the Lord, as it is expressly said they should, **וְיָמִידָם** forever? Is it not infatuation in any Jew, to suppose, that he can prove his descent from the tribe of Levi, which was carried away captive before the captivity in Babylon, and has never been heard of since?

It was commanded as a statute to be observed forever, that if a man killed an ox, a lamb, or a goat, he was to bring it to the door of the tabernacle of the congregation, for an offering to the Lord, when the priest was to sprinkle the blood upon the altar of the Lord, and whoever did not do this was to die. Lev. xvii. 7. Is this, which was ordained as a statute forever, now observed among the Jews? Surely it must be clear to every rational Jew, that all these statutes and ordinances are passed away forever;—consequently, the above words of this prophecy cannot refer to the future restoration of the Jews, as some of the rabbies, with Levi, say they do, because the law of Moses is not here referred to, as the covenant which God made with the prophet, but *his Spirit, and his words, which he had put into his mouth*, viz. the prophecy given to the prophet, which is not the law of Moses.

If we attend to the true meaning of **לְעוֹלָם** *le olam*, which is in the translation, and also by Levi, translated *forever*, we shall find, that in these passages, it has no such meaning, for this word is used to signify a hidden — or concealed, time, both indefinite and finite, past and future. Exod. xxi. 6. **וְעָבְדוּ לְעוֹלָם** *and he shall serve him forever*, viz. until the Jubilee, because at the Jubilee, he was to be free from servitude. 1 Kings viii. 13. **וְאֵינִי מְשַׁכְּלֵם עָלֶיךָ** *a settled place for thee to abide in forever*; but which temple of Solomon was destroyed 2500 years since.—Eccles. i. 10. *It hath been already* **לְעוֹלָם** *old time*. Hence the word **עוֹלָם** *olam*, when applied to

things of time, never means, that they shall endure forever, but to the end or final duration of the thing spoken of, and which here plainly means the Mosaic dispensation in all its fulness, with the communication of the Spirit of God, by Urim and Thummim. So that we are here given plainly to understand, that *the words of God, by the mouth of the prophet, and his Spirit, which was known by the communication by Urim*, SHOULD NOT DEPART BUT WITH THE END OF THAT DISPENSATION. This has been literally accomplished, for the Shechinah, or the divine communication, has never been visibly manifested since the captivity in Babylon.

Levi and the rabbies inform us, that all the nations will come, "not in pride and arrogance, but in a low, humble, and submissive manner, prostrating themselves to them, not on account of their great power, but for the sanctity and holiness of the divinity, that will then be in the midst of them, and which," they say, "is a demonstrative proof, that this prophecy was not fulfilled at their return from Babylon."—It would be a pleasant thing indeed, not only for the Jews, but also for Christians, to see them in this state, that people should "prostrate themselves before them, because of their holiness and sanctity." But if some Jewish writers have been so weak and infatuated as to fancy, that they shall be a kind of demi-gods, surely the more intelligent among them must be ashamed to carry such a badge of consummate vanity. This passage has no reference to the Jews. In the first verse of this chapter, the prophet declares, that the dawn of this glorious state had then taken place, in the following words, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Now, if there be any meaning in language, these words cannot signify the future restoration of the Jews, by the coming of their supposed Messiah, because

the light which Levi, and the rabbies suppose to mean their restoration, has not risen upon them yet, though it is now near 3000 years since this prophecy was delivered. The obvious meaning of this prophecy is, that God by the prophet made known his will respecting the Gentile nations, that they should be called to a knowledge of the true God. Ver. 3. "and the Gentiles shall come to thy light." The accomplishment of this prophecy is before the face of the whole world, for the Gentile nations, those who were worshippers of idols, have received the scriptures, and have come to the knowledge of the true God, while the Jews remain a dispersed people among all nations: consequently, they can lay no claim to this light rising upon them to enlighten the Gentile nations.

Levi and the rabbies have attempted, and a miserable attempt it is, to define the whole of this chapter agreeably to their sensual passions and appetites. Thus they say, "the dromedaries of Midian and Ephah, shall bring gold and frankincense, the flocks of Kedar, and the rams of Nabaioth, shall be brought to them, the sons of the strangers are to build up their walls"—while the Jews are to be idle gentlemen, and lookers on, blessing themselves, that they are not sweating beneath a scorching sun. A miserable fallacy! For they have not attended to this circumstance, viz. that if one part of the prophecy is to be understood agreeably to the letter, every other part of the same prophecy must be understood literally also, which cannot be the case in this prophecy, for the 19th verse says, "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee." Now if by "the dromedaries of Midian and Ephah, the flocks of Kedar, and the rams of Nabaioth, and the sons of the strangers, who are to build up their walls," we are to understand that

these things are to be literally explained: then by the same rule, we must necessarily allow, that the same literal sense is to be understood in every other part of the same prophecy. And then the sun must no more give light to them by day, nor the moon by night; for it is absurd to tell us, that this metaphorical passage refers to the prosperity of the Jews, when every other part of the prophecy is by them literally understood. Again, ver. 20. it certainly does not refer to the Jews, for a very few years after the delivery of this prophecy, their sun, which they understand to mean their national privileges, went down, when they were carried captive, and made to bow the knee to the idols of Babylon. Neither did their sun ever rise again, for at the return from the captivity, they were governed by strangers, the Herodians and Asmoneans. The glory of the first temple, the Urim and Thummim, the Shēchinah and visible communication never returned, and finally they were dispersed over the face of the earth. How then can these writers have confidence to tell the world, that the words, *thy sun shall no more go down*, have reference to the endless government of the Jewish nation.

But should they continue to say, that this has reference to the future happiness of the Jewish nation, this view of the prophecy is altogether inconsistent with the express words of the prophet, as above, for the fact proves, that the whole refers to the coming of Christ, the true Messiah, to that light which was to enlighten every man: *the Gentiles have come to his light, and kings to the brightness of his rising*. From which, it must appear, that this prophecy has no reference to the future temporal state of the Jews, but to the calling of the Gentile nations to the knowledge of the true God.

But "*Strangers*," they say, "*are to stand up and feed their flocks, the sons of the alien are to be their vine-dressers*"

ers," while they are to be called the priests of the Lord—that they “are not to be engaged in such servile offices, but in the mediation of the law of God, and in his service as priests, and being thus at leisure, they are to eat the riches of the Gentiles.” Surely this is too absurd for remark: the thinking and rational Jew must be ashamed of it. If these infatuated writers had recollected, that in Great Britain, which is twice as large as the land of Canaan, there are but a few thousands of priests, and it is found they are too numerous, though the flock is five times as large as the whole population of the Jews in all the world, what then is to become of a whole nation, of millions of priests, who are to have nothing to do but to play at religion, and priest preach to priest? If on the other hand, they suppose, that the country is to be stocked with laborious foreigners, and that every priest is to have a congregation, what must be the extent of country capable of holding a population to employ such a numerous conclave? the whole earth would not be large enough. For if to each priest were allotted 500 persons, as a congregation, and the number of priests were estimated at two millions only, then these would be sufficient for one thousand millions of people, being far more than the population of the whole world. Alas, ye rabbies, how have ye for ages mistaken the obvious meaning of the sacred scriptures! how long will ye continue to blow up the ignorant among you with vanity?—with the vain hope of being the lords of the creation, trees of the Lord’s planting, while your views go no farther than the gratification of the sensual appetite, to have the riches of the Gentiles, *the gold and frankincense of Midian and Ephah, the flocks of Kedar, and the rams of Nubaioth*,—to be clothed in purple and fine linen, and to fare sumptuously every day: while all the world, as

you say, are to come "bending and bowing themselves down at the soles of your feet."

Levi thus concludes this dissertation, by saying—"from the explanation here given of this prophecy, the following principles are obvious:" "1st, God will take vengeance on the different nations; 2d, all the tribes of the nation will be gathered together; 3d, the different nations of the earth will be subject to Israel—now as none of these important events took place at their return from Babylon; as is clear from all history both sacred and profane; and as it is clear, that they were not accomplished at the time, nor in the person of Jesus, it is manifest that he could not be the Messiah, and that these great and glorious promises remain yet to be fulfilled in the latter times, when the true Messiah will come to redeem the nation."—This writer has very judiciously said, "from the explanation here given of this prophecy, the following principles are obvious."—But as it is proved above, agreeably to the original, the obvious meaning of the words of the prophet, that no such events were to take place at the return from the Babylonish captivity, and as the fact is proved in profane history, even in the histories of all nations, that when Christ came, the Gentile nations were called from idolatry to the worship of the true God, that even Asia, Africa and Europe, received the gospel, agreeably to the express words of the prophet in the third verse, viz. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising;" it is incontrovertible evidence, that this prophecy was accomplished in the person of the true Messiah, the Redeemer of man, the Lord Jesus Christ, and that the Jews have no foundation whereon to rest their hopes, that the Messiah is yet to come.

Having shown, agreeably to the express declarations of the prophets, in conformity with the circumstances

and things which were to precede the coming of the Messiah, the accomplishment of which having taken place, is confirming proof that he is come, I shall now refer the learned Jews to the writers of their Targums, in order to show, that these eminent commentators applied different texts of scripture to the Messiah, as the Christians do.

THE TARGUMS

Are commentaries made from the Hebrew text into the Chaldee language, and are on that account called Chaldee paraphrases.

There are two which are received by the Jews, with almost equal veneration with the text, viz. the Targum of Onkelos on the law, and that of Jonathan on the prophets. The Targum of Onkelos on the law, and the Targum of Jonathan on the prophets, are received by the Jews as more ancient than the time of Christ, and this is also the opinion of all Christian writers. They are written in the Jerusalem Chaldee dialect, which was the national language of the Jewish nation at the time of Christ. In these Targums, we find, that the passages in the Old Testament are interpreted in the same manner as Christians interpret them respecting the Messiah, which is additional proof that the Messiah is come.

Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." This has been understood by Christians in all ages to mean the Messiah, and therefore as the Jewish state and government have passed away, as the sceptre and lawgiver have departed 1800 years since; the true Messiah, according to the obvious meaning of this prophecy, must long ago have come, even prior to the dispersion of that people. For this long period, there has not

been any regal power in Judah, no king, no prince, no governor, ruling over them with the emblem of power, the sceptre; no lawgiver, no judicial authority, has been known among them since the coming of Christ. They have for these eighteen hundred years been governed where they have been driven, by foreign monarchs, even to the most remote corners of the earth.

Some of the more modern rabbies, having been sensible of the force of this in aid of the Christian cause, have attempted to show that the word שֶׁבֶט *Shebet*, which is rendered to mean a *sceptre*, the emblem of authority, may also be translated to mean a *rod*, to signify punishment, and thus that their present punishment, among the different nations, shall not depart from them until the true Messiah comes to take them to their own land: where they are to enjoy uninterrupted rule over all nations. But this does not agree with Onkelos, for his translation runs thus,—“*There shall not be taken away from Judah one having the principality, nor the scribe from the sons of his children, till the Messiah shall come.*” This is plain proof, that in his time the word שֶׁבֶט *Shebet*, was understood to mean, the principality, or government, should not depart from the Jewish nation until Messiah came. And this is also in perfect agreement with the Jerusalem Targum, and with Jonathan’s, for they translated the word *Shebet*, to mean the principality, and the word שִׁילֹה *Shiloh*, the Messiah; from which it must be evident, that the testimonies of these ancient authorities most effectually refute the arguments of the modern Jews, as to the coming of the Messiah.

Numbers xxiv. 17. “There shall come a star out of Jacob, and a sceptre shall rise out of Israel.” Onkelos, as well as Christians, interprets this to mean the Messiah. The Targum of Jonathan gives the same application. Maimonides also says, that “this was not

be a kingdom for the Jews only, but that it was to be an universal kingdom for all men." See Melakin. cap. 11. sec. 1.

Micah v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel."—Many of the Jewish writers having seen how this was accomplished in the person of Christ, that he came out of Bethlehem, knowing also, that it was anciently understood, that the Messiah was to be born in that place, which is now no more (of which above) have laboured to give this passage a different application. Some have applied it to Hezekiah, some to Zerubbabel who led them from the captivity in Babylon. But the Targum of Jonathan asserts it to mean the Messiah, as Christians do. The translation is, "*out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*"

Psalms ii. 2. "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed." All Christians have understood this to refer to the Messiah: and that it was accomplished in Christ. In the same manner, the apostles understood, that it meant the Messiah. Acts iv. 25—27. xiii. 33. Heb. i. But since the time of the apostles, the Jews have endeavoured to overturn this view, by asserting, contrary to the ancient Jews, before and at the time of Christ, that it applied to David; however, the Targum interprets this Psalm, verse 2d, to mean the Messiah.

Great stress is laid by Jewish writers of modern date concerning the words *עמי*, *my people*; *עמך*, *thy people*; *לעמי*, *his people*; which they presumptuously apply to themselves, and thus they have vainly supposed, that they are the people of God; some Christian writers have been weak enough to fall into this error. But if

we attend to the history, we shall find, that the Jews cannot lay any claim to the high-sounding title of, *people of God*. For though they had the most astonishing display of the divine goodness in their favour, when they were brought out of Egypt, and had seen those things, which, had they been done to the idolatrous nations, they would have worshipped no other god than the God of heaven; yet in six weeks, they solemnly bowed themselves before the golden calf, saying, these are thy gods, O Israel, which brought thee out of Egypt. If we pursue them through the history, we find, immediately after the death of Joshua, that they forsook the worship of God, and served the idols, "Baalim Baal, and Ashteroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines." In the time of their kings, the sacred historian has given an impartial account of their idolatries, and notwithstanding the prophets were sent to reclaim them, and the pious example of many who feared God among them, the great majority of the nation frequently abolished the worship of God, and established idolatrous worship.

Jeremiah complains of their ingratitude to God, and transmitted to posterity a list of this shameful abomination. Ch. xi. 6, 7, 8, 10, 13. "Then the Lord said unto me, proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, saying, obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart. They are turned back to the iniquities of their forefathers. For, according to the number of thy cities, were thy gods, O Judah: and ac-

cording to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense unto Baal." Surely if any Jew seriously considers the transactions of his progenitors as a nation, he cannot conclude, that they were the only people of God. There was always a distinction made between those Jews who were the people of God, and those who were not. A covenant was made, which was of course conditional, and whoever fulfilled the conditions of that covenant, were called the people of God, and those who did not were cursed. Jer. xi. 2—4. "Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem. And say thou unto them, thus saith the Lord God of Israel, cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, obey my voice, and do them, according to all which I command you; so shall ye be *my people*, and I will be your God."

In order to show, that they were never, as a nation, considered as the only people of God, any more than other nations, who worshipped God, were the people of God; we will turn to Hosea ii. 23. "and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, thou art my people and they shall say, thou art my God." If the Jews apply these words to themselves as a nation, then they must allow, that there was a time when they were not *the people of God*, viz. "and I will say unto them which were not my people, thou art *my people*." If, on the other hand, they be not willing to grant this, they are under the necessity of allowing, that nations who were not the *people of God*, were to be the people of God, viz. "and I will say unto them which were not my people."

thou art my people, and they shall say, thou art my God." Now as this was not accomplished during the time of the kings of Israel, they having not converted the idolatrous nations to the worship of God; nor after the return from the Babylonish captivity: and as the nations of Asia and Africa were converted to the Christian faith, and since that period the nations of Europe, who were idolators, have also received the gospel, and have thus become the *people of God*; the words of the prophet are now accomplished. Therefore, as all these things, foretold by the prophet, were accomplished at the coming of Christ, it must be admitted as indubitable proof, that *He* to whom all the prophets gave testimony, was the *true Messiah* who was to come: the *Serpent-Bruiser* of Moses, the *Shiloh* of Jacob, the *Root* of Jesse, the *Lord* of David, the *Immanuel* of Isaiah, and the *Saviour* of men.

Now, if in contradiction to all this mighty mass of evidence, the Jews can ever contend, that the Messiah is yet to come, they must be left to the enjoyment of their visionary notions. All those circumstances and things, which were to take place at the coming of the true Messiah, have been literally accomplished, without the possibility of ever returning, to afford a pretence for a Messiah to come; they have been carried on the wings of time, to the house of eternity, where they are registered as awful proofs, that the Hebrews, ever since the time of Christ, have rejected the incontrovertible evidence of their own prophets, that **THE MESSIAH IS COME.**

THE DOCTRINE OF NUMBERS.

It may be proper to inform the reader, that the Hebrew letters signify also numbers; and I have found much knowledge may be obtained from the Hebrew

ble, if this be attended to. Whatever the divine wisdom might think proper to convey in this singularly comprehensive language-table, which was well understood by the ancient Hebrews, is, no doubt, left for our investigation. It appears from scripture, that these ancient people were well acquainted with the natures and properties of the animal, mineral and vegetable kingdoms, which, we are told, they learnt from their most sacred writings. Adam, Tubal Cain, Noah, Moses and the prophets, were scientific and learned men, and the greatest masters of natural philosophy, that ever appeared on earth. But as subjects of this nature are foreign to this work, I shall confine myself to those things which are connected therewith.

It has frequently appeared to me, when reading the original scriptures, that something more was comprehended in the Hebrew names, than we had hitherto understood: and it is evident, that there is still something undiscovered, as to this particular, of which we have been ignorant, on account of that inattention to the elements of the Hebrew language, which has been too prevalent among the Jews, as well as among the learned, and which future time may develope. I shall here introduce a singular coincidence, as to the numbers contained in the Hebrew names of men, at the establishment of every dispensation, by which the intelligent reader may see, that something more is comprehended in the original language, than has been generally believed for the last 1800 years.

THE FIRST DISPENSATION.

From Adam to Cain, Abel and Seth, when the first dispensation was established, the numbers of the four names are,

אדם, Adam,	- - - - -	45
קין, Cain,	- - - - -	160
חבל, Abel,	- - - - -	37
שת, Seth,	- - - - -	700
		<hr/> 942 <hr/>

THE SECOND DISPENSATION.

From *Noah* to *Shem, Ham and Japhet*, when the *second* dispensation was established, the numbers of the four names are,

נוח, Noah,	- - - - -	64
שם, Shem,	- - - - -	340
חם, Ham,	- - - - -	48
יפת, Japhet,	- - - - -	490
		<hr/> 942 <hr/>

It is also a singular circumstance, that the two Antediluvians, Adam and Noah, who received the first two dispensations, are said to have lived to a similar age. Adam, who received the first dispensation, is recorded to have lived to the 10th century after his creation, and Noah, who received the second dispensation, is said to have lived to the 10th century after he was born.

THE THIRD DISPENSATION.

From Abraham, the father and founder of the Hebrew nation, to the third dispensation given to Moses, the numbers of the names are,

אברהם, Abraham,	- - - - -	248
יצחק, Isaac,	- - - - -	208

יעקב, Jacob, - - - - -	182
לוי, Levi, - - - - -	37
קוּת, Koath, - - - - -	505
עמרם, Amram, - - - - -	350
	<hr/>
	1530
	<hr/>

THE FOURTH DISPENSATION.

From the 80th year of Moses, when he led the Israelites out of Egypt, to Christ, who gave the last and final dispensation, and prophetic numbers ceased :

From Moses to Eli, including 12 years' government of the Elders, who succeeded Joshua.—

Joshua, xxiv. 31. - - - - -	408
Samuel and Saul, - - - - -	40
From David to Zedekiah, - - - - -	476
Captivity, - - - - -	70
Return from captivity, B. C. - - - - -	536

1530

It is also worthy of notice, that if the numbers of the names of the descendants of Abraham viz. *Isaac, Jacob, Levi, Koath, Amram*, 1292, be divided by the number of lineal descendants of Jacob. viz. *Levi, Koath, Amram*, the beginning of the fourth generation, they will give the number of years they were to be sojourners, viz. 430 years. Agreeably to Gen. xv. 13. "know of a surety thy seed shall be a stranger in a land that is not their's, and shall serve them, and they shall afflict them four hundred years:" but which was in reality 430 years. .

The prophets were also instructed by the doctrine of numbers, concerning the states of the church and peo-

ple, which numbers had a recondite meaning. For all names and terms in the Hebrew language, comprehend the state, and express the quality, as well as point out the subject or thing mentioned. This will appear to the intelligent reader from the following passages, where the number FORTY is introduced, which, while it shows the time, or number of the things spoken of, has a plain reference in the body of the narrative to the subject in question. In a state of *trial, temptation, suffering and uncertainty*; which shows the beauty, originality, comprehensiveness and singularity of the original Hebrew.

Thus we find, that the number 666, as above, was used by the apostle, and also a pointed reference to future things by the words, *a time, times, and half a time*. The same is applied by the prophet Daniel, to signify a state of things to come. Ezekiel was directed to represent the iniquity of the house of Israel by the number THREE HUNDRED AND NINETY; and the iniquity of the house of Judah by the number FORTY. A similar state of things, I say, we find signified in the scriptures wherever the same number occurs; viz. to rain *forty* days and *forty* nights—if there shall be *forty* found—Moses was *forty* years in Egypt, *forty* years he fled from the face of Pharaoh, *forty* years he led the Hebrews in the wilderness—was in the mount *forty* days and *forty* nights—the spies searched the land *forty* days—*forty* stripes—presented himself *forty* days—*forty* days and Nineveh shall be destroyed—when he had fasted *forty* days—being seen of them *forty* days—

Went up by *seven* steps—*seven* days shalt thou prepare—shalt purify *seven* days—shall reckon to him *seven* days—feast of *seven* days—*seven* priests shall bear before the ark *seven* trumpets—*seven* bullocks and *seven* rams—*seven* trumpets—compassed the city *seven* times—bullock of *seven* years old—wept before him the *seven* days—

seven times pass over him—raise against him seven shepherds—seven spirits which are before his throne—mystery of the seven stars—seven lamps of fire burning before the throne, which are the seven spirits of God—shall be seven eyes—seven lamps—seven pipes—seven heads—seven thunders uttered their voices.

Rested on the *seventh day—seventh day is the sabbath—seventh day he shall go out—the seventh day he called—look on him again the seventh day—on the seventh day the priest shall look—but it shall be on the seventh day—the priest shall come again the seventh day—in the seventh month—after the seventh sabbath—seventh year shall be a sabbath—purify yourselves on the seventh day—seventh day ye shall compass the city—and the seventh lot came out—and it came to pass on the seventh day—and it came to pass at the seventh hour—and the fast of the seventh—Enoch the seventh from Adam—had opened the seventh seal—the seventh angel sounded.—*

The Cherubim had *four faces—four wings—four winds of the heaven blew—and four great beasts came up—four wings of a fowl—the beast had four heads—the great beast which are four—are four kings—the great horn was broken and there came up four notable ones, toward the four winds of heaven—four stood up for it, four kingdoms shall stand up—four carpenters—four chariots, with horses of four colors—which were four spirits—the altar four cubits, and upwards—four horns—*

He shall purify himself with it on the *third day—shall sprinkle upon the unclean on the third day—called Samuel the third time—and he said, do it the third time—in the third day he will raise us up—he went out about the third hour, and prayed the third time—it was the third hour—come in the third watch—the third day*

I shall be perfected—and he said to them the *third* time—the *third* time that Jesus showed himself to his disciples, after that he was risen from the dead—and the *third* part of the sea became blood—and a *third* part of the creatures which were in the sea died—and the *third* part of the ships were destroyed—and the *third* part of the sun was smitten, and the *third* part of the moon, and the *third* part of the stars, so as the *third* part of them was darkened, and the day shone not for the *third* part of it—to slay the *third* part of men—by these was the *third* part of men killed.

Two cherubims—*two* onyx stones—*two* lambs of the first year—*two* young pigeons—unclean *two* weeks—*two* turtles—*two* birds alive—*two* he lambs—*two* kids of the goats for a sin offering—*two* wove loaves—*two* tenth deals—*two* rams—*two* rows—*two* waggons—*two* trumpets—*two* young bullocks—*two* lions—*two* calves—*two* baskets of figs—*two* olive trees—*two* women grinding—*two* men in the field—*two* woes—*two* witnesses—*two* candlesticks—*two* wings of a great eagle—*two* horns like a lamb.

One tree—*one* heart—*one* shepherd—*one* stick—*one* Lord—his name *one*—*one* God—*one* Father, God—*one* fold—*one* hour—*one* pearl.

But as it is not my intention to enter into an explanation of scriptural numbers in this work, the foregoing are introduced to show, that numbers have a secret and significant meaning in scripture, and were well understood by the patriarchs, prophets, and holy men of old, though they may be disregarded by Deists in the present day. They contain great information applicable to all states, times and things, past, present and future; and well deserve the serious attention of all people.

Names of the Books of the Bible, with their meanings according to the Hebrew.

<i>Names.</i>	<i>Meanings.</i>
Genesis,	<i>In the beginning.</i>
Exodus,	<i>Names.</i>
Leviticus,	<i>And he called.</i>
Numbers,	<i>In the wilderness.</i>
Deuteronomy,	<i>Words.</i>
Joshua,	<i>The Lord delivereth.</i>
Judges,	<i>Judges.</i>
Ruth,	<i>To tremble.</i>
Samuel,	<i>God heareth.</i>
Kings,	<i>Kings.</i>
Chronicles,	<i>Words of the days.</i>
Ezra,	<i>A helper.</i>
Nehemiah,	<i>The comfort of the Lord.</i>
Esther,	<i>I will hide.</i>
Job,	<i>To exclaim, to sigh.</i>
Psalms,	<i>Praises.</i>
Proverbs,	<i>Comparisons.</i>
Ecclesiastes,	<i>Collector.</i>
Isaiah,	<i>The salvation of the Lord.</i>
Jeremiah,	<i>Exalt the Lord.</i>
Ezekiel,	<i>The Lord will strengthen.</i>
Daniel,	<i>God my Judge.</i>
Hosea,	<i>Turneth away.</i>
Joel,	<i>The will of God.</i>
Amos,	<i>A burden.</i>
Obadiah,	<i>Servant of the Lord.</i>
Jonah,	<i>A dove.</i>
Micah,	<i>Humble.</i>
Nahum,	<i>Repentance, Consolation.</i>
Habakkuk,	<i>To embrace.</i>
Zephaniah,	<i>The Secret of the Lord.</i>
Haggai,	<i>My festival.</i>
Zachariah,	<i>The Lord remembered.</i>
Malachi,	<i>My angel.</i>

*Names of the Patriarchs and their meanings
according to the Hebrew.*

<i>Names.</i>	<i>Meanings.</i>
Adam,	<i>Man.</i>
Cain,	<i>To possess.</i>
Abel,	<i>To bring.</i>
Seth,	<i>To settle.</i>
Enos,	<i>Frail state.</i>
Cainan,	<i>To mourn.</i>
Mahalaleel,	<i>To depart.</i>
Jared,	<i>To descend.</i>
Enoch,	<i>To dedicate.</i>
Methuselah,	<i>Sent forth death.</i>
Lamech,	<i>To fall away.</i>
Noah,	<i>Rest.</i>
Shem,	<i>Name, to put in order.</i>
Arphaxad,	<i>To pour forth the light.</i>
Salah,	<i>To send forth.</i>
Eber,	<i>To pass over.</i>
Peleg,	<i>To deride.</i>
Reu,	<i>To break the established order.</i>
Serug,	<i>To wrap together.</i>
Nahor,	<i>To vex.</i>
Terah,	<i>Breath, Spirit.</i>
Abraham,	<i>The dignified father.</i>
Isaac,	<i>Laughter.</i>
Jacob,	<i>Supplanter.</i>
Reuben,	<i>See a son.</i>
Simeon,	<i>To hearken.</i>
Levi,	<i>To join.</i>
Judah,	<i>Praise.</i>
Zebulun,	<i>A dwelling place.</i>
Issachar,	<i>To satisfy, or reward.</i>
Dan,	<i>To judge.</i>
Gad,	<i>To penetrate, a troop which penetrates, i. e. the penetrator.</i>
Ashur,	<i>To bless.</i>

Naphtali,	<i>To wrestle.</i>
Joseph,	<i>To add.</i>
Benjamin,	<i>Son of the right hand.</i>
Koath,	<i>To congregate.</i>
Amram,	<i>A high people.</i>

***Names of the Judges and their meanings
according to the Hebrew.***

<i>Names.</i>	<i>Meanings.</i>
Moses,	<i>To draw forth.</i>
Joshua,	<i>To deliver.</i>
Othniel,	<i>God's time.</i>
Ehud,	<i>I will thrust.</i>
Deborah,	<i>The word.</i>
Barak,	<i>Lightning.</i>
Gideon,	<i>Cut down.</i>
Abimelek,	<i>My father the King.</i>
Thala,	<i>To break in pieces.</i>
Jair,	<i>He causeth light.</i>
Jephtha,	<i>He will unbind.</i>
Ibsan,	<i>Father of the shield.</i>
Elon,	<i>The interposer.</i>
Abdon,	<i>Servant.</i>
Sampson,	<i>The minister.</i>
Eli,	<i>He hath elevated me.</i>
Samuel,	<i>God ordained him.</i>

***Names of the Kings of the Hebrews and their
meanings according to the Hebrew.***

JUDAH.

<i>Names.</i>	<i>Meanings.</i>
Saul,	<i>Asked.</i>
David,	<i>The beloved.</i>

Solomon,	<i>Peace.</i>
Rehoboam,	<i>Spreading out of the people.</i>
Abijam,	<i>The father of the sea.</i>
Asa,	<i>The Healer.</i>
Jehoshaphat,	<i>The Lord judgeth.</i>
Jehoram,	<i>The Lord on high.</i>
Ahaziah,	<i>The Lord seized him.</i>
Athaliah,	<i>Time of the Lord.</i>
Jehoash,	<i>Fire of the Lord.</i>
Amaziah,	<i>The strength of the Lord.</i>
Azariah,	<i>The help of the Lord.</i>
Jotham,	<i>The Lord is perfect.</i>
Ahaz,	<i>To seize.</i>
Hezekiah,	<i>Strength of the Lord.</i>
Manasseh,	<i>To forget.</i>
Amon,	<i>Truth.</i>
Josiah,	<i>The Lord turneth away.</i>
Jehoahaz,	<i>The Lord seizeth.</i>
Jehoiachin,	<i>The Lord establish.</i>
Zedekiah,	<i>The Lord is righteous.</i>

ISRAEL.

<i>Names.</i>	<i>Meanings.</i>
Jeroboam,	<i>Strife of the people.</i>
Nadab,	<i>Beautiful.</i>
Baasha,	<i>The consumer.</i>
Elah,	<i>The oak.</i>
Zimri,	<i>My song.</i>
Omri,	<i>My oppressor.</i>
Ahab,	<i>Brother and father.</i>
Ahaziah,	<i>The Lord seizeth.</i>
Joram,	<i>The Lord on high.</i>
Jehu,	<i>His Lord.</i>
Jehoahaz,	<i>The Lord seizeth.</i>
Joash,	<i>Fire of the Lord.</i>
Jeroboam,	<i>Strife of the people.</i>

Zachariah,
 Shallum,
 Menahem,
 Pekaiah,
 Pekah,
 Hosea,

*The Lord remembereth.
 Peace.
 Consolation.
 The Lord openeth.
 Openeth.
 The Lord saveth.*

*A Collection of the Names and Titles given
 to Jesus Christ.*

- | | |
|---|-------------------------------|
| Adam, 1 Cor. xv. 45. | Bread of Life, John vi. 48 |
| Advocate, 1 John ii. 1. | —51. |
| Amen, Rev. iii. 14. | Bridegroom, Matt. ix. 15. |
| Angel, Isa. lxiii. 9. Mal. iii. 1. | Bright Morning Star, Rev. |
| Ancient of Days, Dan. vii. 22. | xxii. 16. |
| Anointed, Psal. ii. 2.—xlv. 7. | Brightness of Father's Glo- |
| Apostle, Heb. iii. 1. | ry, Heb. i. 3. |
| Apple-tree, Cant. ii. 3. | Bundle of Myrrh, Cant. i. 13. |
| Author and Finisher of faith, | Camphire, Cant. i. 14. |
| Heb. xii. 2. | Captain, Josh. v. 14. Heb. |
| Babe, Luke ii. 16. | ii. 10. |
| Beginning of Creation of Child, Isa. ix. 6. | |
| God, Rev. iii. 14. | Chosen, Matt. xii. 18. Luke |
| Begotten of the Father, | xxiii. 35. |
| John i. 14. | Christ, Matt. i. 16. ii. 4. |
| Beloved, Cant. i. 13.—Eph. | Consolation of Israel, Luke |
| i. 6. | ii. 15. |
| Bishop, 1 Pet. v. 25. | Corner Stone, Eph. ii. 20. |
| Blessed, 1 Tim. vi. 15. | 1 Pet. ii. 6. |
| Branch of Righteousness, | Covenant, Isa. xlii. 6. |
| Zech. iii. 8. | Counsellor, Isa. ix. 6. |
| Brazen Serpent, John iii. 14. | Covert, Isa. xxxii. 2. |
| Bread of God, John vi. 33. | Creator, Isa. xliiii. 15. |

- Creditor, Luke vii. 41. Friend of Sinners, Mat. xi. 19
 Cyrus, Isa. xlv. 1. Gift of God, 2 Cor. ix. 15.
 David, Jer. xxx. 9. Ezek. Glory of God, Isa. xl. 5.
 xxxvii. 24, 25. Hos. iii. 5. Glorious Lord, Isa. xxxiii. 21
 Days-man, Job ix. 33. God, John i. 1. Rom. ix. 5.
 Day Star, 2 Pet. i. 19. 1 Tim. iii. 16. 1 John v. 20.
 Deliverer, Rom. xi. 26. Gold, Cant. v. 11.
 Desire of all Nations, Hag. Golden Altar, Rev. viii. 13.
 ii. 7. Governor, Matt. ii. 6.
 Dew, Hos. xiv. 5. Gracious, 1 Pet. ii. 3.
 Diadem, Isa. lxii. 3. Guide, Psal. lxxviii. 14.
 Door of Sheep, John x. 7. Habitation, Psal. xci. 9.
 Eagle, Deut. xxxii. 11. Harmless, Heb. vii. 26.
 Elect, Isa. xlii. 1. Head of the Church, Col.
 Emmanuel, Isa. vii. 14. Mat. i. 18.
 i. 23. Heir of all things, Heb. i. 2.
 Ensign, Isa. xi. 10. Help, Psal. xxxiii. 20. xl. 17.
 Eternal Life, 1 John v. 20. Heritage, Isa. lviii. 14.
 Everlasting Father, Isa. ix. 6 Highest, Psal. xviii. 13. Luke
 Express Image, &c. Heb. i. 3. i. 32.
 Faithful Witness, Rev. i. 5. High Priest, Heb. iii. 1.
 iii. 14. xix. 11. vii. 1.
 Fatted Calf, Luke xv. 23. Most High, Luke viii. 28.
 Father of Eternity, Isa. ix. 6. Holy One of God, Mark i. 24.
 Feeder, Isa. lx. 11. Holy One of Israel, Isa. xli.
 Finisher of Faith, Heb. xii. 2. 14.
 Fir-Tree, Hos. xiv. 8. Holy Child, Acts iv. 30.
 First Begotten, Rev. i. 5. Honey-Comb, Cant. iv. 11.
 First Fruits, 1 Cor. xv. 23. Hope, Acts xxviii. 20. 1 Tim.
 First and Last, Rev. ii. 8. i. 1.
 Flesh, John i. 14. Horn of Salvation, Ps. xviii.
 Foundation, Isa. xxviii. 16. 2.
 Fountain, Zech. xiii. 1. Husband, Isa. liv. 5. Jer.
 Forerunner, Heb. ii. 20. xxxi. 32.

- 1 Am**, Exod. iii. 14. **John Master**, Matt. viii. 19. xxiii. 8. viii. 58. **Mediator**, 1 Tim. ii. 5.
Jacob, Isa. xli. 8. xlv. 1, 5. **Melchizedeck**, Heb. vii. 1.
Jah, Psal. lxxviii. 4. **Merciful**, Heb. ii. 17.
Jehovah, Isa. xxvi. 4. lx. 3. **Messenger**, Mal. ii. 7. iii. 1.
Jerusalem, Cant. vi. 4. **Messiah**, Dan. ix. 25. **John**
Jesus, Matt. i. 21. 1 Thess. i. 41.
 i. 10. **Michael**, Dan. xii. 1. Rev.
 xii. 7.
Image of God, Heb. i. 3. **Mighty God**, Isa. ix. 6. lxiii. 1.
Immanuel, Isa. vii. 14. Mat. i. 23. **Minister**, Heb. viii. 2.
Immortal, 1 Tim. i. 17. **Morning Star**, Rev. ii. 28.
Inheritance, Ezek. xlv. 28. **Moses**, Acts iii. 21.
Invisible, 1 Tim. i. 17. **Nazarite**, Matt. i. 23.
Israel, Isa. xlv. 21. xlix. 3. **Offspring of David**, Rev.
Judah, Rev. v. 5. xxii. 16.
Judge, Mic. v. 1. Acts x. 42. **Only-Begotten**, John i. 14.
King, Matt. xxi. 5. xxv. 34. **Ointment**, Cant. i. 3.
Ladder, Gen. xxviii. 12. **Pass-Over**, 1 Cor. v. 7.
Lamb, John i. 29. Rev. v. 6. **Plant of Renown**, Ezek.
Law-Giver, Isa. xxxiii. 22. xxxiv. 29.
 James iv. 12. **Potentate**, 1 Tim. vi. 15.
Leader, Isa. lv. 4. **Precious Corner-Stone**, Isa.
Light, John i. 9. viii. 12. xxviii. 16.
Life, John xiv. 6. **Prince**, Acts iii. 15.
Lily of the vallies, Cant. ii. 1. **Prophet**, Luke iv. 24.
Lion of the tribe of Judah, **Propitiation**, 1 John ii. 2.
 Rev. v. 5. **Power of God**, 1 Cor. i. 24.
Living God, 1 Tim. iii. 15. **Purifier**, Mal. iii. 3.
Living Bread, John vi. 51. **Physician**, Matt. ix. 12.
Long-Suffering, 1x. xxxiv. 6. **Polished Shaft**, Isa. xlix. 2.
Lord, Rom. i. 3. Rev. xvii. 14. **Priest**, Heb. iv. 14. vii. 26.
Lovely, Cant. v. 16. **Ransom**, 1 Tim. ii. 6.
Man, Acts xvii. 31. 1 Tim. ii. 5. **Reaper**, Rev. xiv. 5.

- Redeemer, Isa. lix. 20. Spirit, 1 Cor. xv. 45. Heb.
 Resurrection, John xi. 25. ix. 14.
 Refiner, Mal. iii. 3. Stone of stumbling, Isaiah
 Refuge, Isa. xxv. 4. viii. 14.
 Righteousness, Jer. xxiii. 6. Stone with seven eyes, Zach.
 Rock, Deut. xxxii. 15. 1 Cor. iii. 9.
 x. 4. Stone cut out, Dan. ii. 34.
 Rock of Offence, Isa. viii. 14. Stone, Refused, Matt. xxi. 42.
 Rod and Staff, Isa. xi. 1. Strength of Israel, 1 Sam.
 Root of David, Rev. xxii. 16. xv. 29.
 Roe and Hart, Cant. ii. 9. Strong God, Psal. lxxxix. 9.
 Rose of Sharon, Cant. ii. 1. Rev. xviii. 8.
 Ruler in Israel, Micah, v. 2. Substance, Heb. x. 34.
 Sacrifice, Eph. v. 2. Sun of Righteousness, Mal.
 Salvation, Luke ii. 30. iv. 2.
 Samaritan, Luke x. 33. Sure Foundation, Isa. xxviii.
 Sanctification, 1 Cor. i. 30. 16.
 Sanctuary, Isa. viii. 14. Surety, Heb. vii. 22.
 Seed of Abraham, Gal. iii. 29. Sharp Sword, Isa. xlix. 2.
 Seed of the Woman, Gen. iii. 15. Tabernacle, Heb. viii. 2-
 ix. 11.
 Seed of David, 2 Tim. ii. 8. Teacher, John iii. 4.
 Second Man, 1 Cor. xv. 45. Temple, Mark, xiv. 5, 8.
 Servant, Isa. xlii. 1, 19. xlv. 21. Testator, Heb. ix. 16, 17.
 Shepherd, John x. 11. Heb. Treasure, Luke xii. 33.
 xiii. 20. Tree of Life, Rev. ii. 7.
 Shield, Gen. xv. 1. Psalm Tried Stone, Isa. xxviii. 16.
 xviii. 35. Truth John xiv. 6.
 Shiloh, Gen. xlix. 10. Vine, John xv. 1.
 Solomon, Cant. iii. 7. viii. Wall of Fire, Zech. ii. 5.
 11, 12. Way, Isa. xxxv. 8. John xiv. 6.
 Son of God, Matt. iv. 3. viii. 29 Well of Living Water, Cant.
 Son of Man, Matt. viii. 20. iv. 15.
 Sower, Matt. xiii. 3.

- Wedding Garment, Mat. xxii. 12.
 Word of God, Rev. xix. 13.
 Wisdom of God, 1 Cor. i. 24. 12.
 Worthy, Heb. iii. 3. Rev. v.
 Witness, Rev. i. 5. iii. 14.
 Yesterday, To-day, and For-
 ever, Heb. xiii. 8.
 Wonderful, Isa. ix. 6. xxviii.
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*A Collection of the Appellations given to the
Church of God in the Scriptures.*

- Adopted Sons, Gal. iv. 5. City of God, Heb. xii. 22.
 Angels, Luke xx. 36. Rev. iii. 12.
 Assembly of Saints, Heb. x. 23. Citizens, Eph. ii. 19. Cant.
 Believers, Acts v. 14. i. 5.
 Beloved of God, Psal. lx. 5. Companions, Psal. xlv. 14.
 Blessed, Psal. ii. 22. xxxii. 1. Complete, Col. ii. 10.
 Blameless, Phil. ii. 15. Congregation of Saints, Psal.
 Body of Christ, Eph. i. 22. cxlix. 1.
 Branches of Righteousness, Contrite, Isa. lvii. 15.
 John xv. 5. Converts, Isa. i. 27.
 Brethren, Rom. viii. 29. Corner-Stones, Psal. cxliv.
 Bride, Rev. xxi. 2, 9. 12—17.
 Building of God, 1 Cor. iii. 9. Daughter of the King, Psal.
 Called, Isa. lxii. 12. xlv. 13.
 Candlestick, Rev. i. 12. Dead in Christ, 1 Thes. iv. 16.
 Cedars, Psal. xcii. 12. Dearly Beloved, Jer. xii. 7.
 Children of the Kingdom, Delights, Cant. vii. 6.
 Matt. xiii. 38. Dew, Psal. cx. 3. Mic. v. 7.
 Christ, 1 Cor. xii. 12. Disciples, Isa. viii. 16. Matt.
 Christians, Acts xi. 26. v. 1.
 Church of God, 1 Cor. i. 12. Dove, Cant. ii. 14. v. 2.
 Circumcision, Phil. iii. 3. Eagles, Ps. ciii. 5. Isa. xl. 31.

- Blect**, Isa. xlv. 4. Matt. xxiv. 22. **Hidden ones**, Psal. lxxxiii. 3. Holy, 1 Cor. iii. 17. Eph. i. 27
Election, Rom. ix. 11. v. 7. **House of God**, 1 Tim. iii. 15.
Escaped, Isa. xlv. 20. 2 Pet. i. 4. **Humble**, Psal. ix. 12. xxxiv. 2
Excellent, Psal. xvi. 3. Prov. iii. 9. **Husbandry of God**, 1 Cor. iii. 9.
Fair, Cant. i. 15. ii. 10. iv. 10. **Jacob**, Psal. xiv. 7. cxlviii. 19.
Faithful, Eph. i. 1. **Jerusalem, above**, Gal. iv. 26
Family of God, Eph. iii. 15. **Jewels of the Lord**, Mal. 3. 17
Fearful, Isa. xxxv. 14. **Fig-trees.** **Image of God**, Rom. viii. 29.
First-Fruits, James i. 18. **Inhabitants of Zion**, Isa. xii. 6
Flock of God, Acts xx. 28. **Joy of the whole earth**, Psal. xlviii. 2.
First-Born, Heb. xii. 23. **Israel of God**, Gal. vi. 16.
Fold of Christ, John x. 16. **Justified**, Acts, xiii. 39.
Followers of God, Eph. v. 1. **Kings**, Rev. i. 6. v. 10.
Fountain, Cant. iv. 12. **Kingdom of heaven**, Matt. xiv. 38.
Free-men, 1 Cor. vii. 21, 22. **Lambs**, Isa. xl. 11. John, xxi. 15.
Friends of God, James ii. 23. **Lamb's Wife**, Rev. xxi. 9.
Fruitful, Col. i. 10. **Light of the world**, Matt. v. 14.
Fulness of Christ, Eph. i. 23. **Garden inclosed**, Cant. iv. 12.
Gathered, Isa. lvi. 8. **Lily among thorns**, Cant. ii. 2
General Assembly, Heb. ii. 22, 23. **Little ones**, Zech. xiii. 7.
Generation of the Upright, **Lot of God's inheritance**, Psal. cxii. 2. Deut. xxxii. 9.
Glory of God, Isa. xlv. 13. **Love, or his Love**, Cant. iv. 7
Glorious, Psal. xlv. 13. Hos. ix. 10. **Lowly**, Psalm cxxxviii. 6. Prov. iii. 24.
Habitation of God, Eph. ii. 22. **Members of Christ**, Eph. v. 30.
Heirs of God, Rom. viii. 17. **Merciful**, Matt. v. 7.
Heritage of God, Jer. xii. 7.

- Mighty, Psal. cxii. 2.**
Mount Zion, Heb. xii. 22.
Mourners, Isa. lvii. 18.
Needy, Ps. ix. 18. Isa. xxv. 4.
Obedient, 1 Pet. i. 14.
Palaces, Psal. xlv. 15.
Palm Trees, Psal. xcii. 12.
Peaceable, Gen. xxxiv. 21.
Peculiar People, 1 Pet. ii. 9.
Perfect, 2 Tim. iii. 17.
Pilgrims, Heb. xi. 13.
Pillar of Truth, 1 Tim. iii. 15.
Plants, Psal. cxliv. 12.
Poor, Matt. v. 3. xi. 15.
Portion of the Lord, Deut. xxxii. 9.
Precious, Psal. cxvi. 15.
Princes, 1 Sam. ii. 8. Psal. xlv. 16.
Pure in Heart, Matt. v. 8.
Ransomed, Isa. xxxv. 10. li. 11.
Redeemed, Isa. li. 11. lxii. 12.
Sanctified, 1 Cor. i. 2. vi. 11.
Saved of the Lord, Deut. xxxiii. 29.
Sheep, John x. 3, 4. xxi. 16.
Sincere, Phil. i. 10. Stones, 1 Pet. ii. 5.
Sister-Spouse, Cant. iv. 12.
Sons of God, Rom. viii. 14.
Spiritual, Gal. vi. 1. 1 Pet. iii. 5.
Stars, Psal. cxlviii. 3. Rev. iii. 1.
Strangers, Psal. xxxix. 12.
Temple of God, 1 Cor. iii. 16.
Treasure of God, Psalm cxxxv. 4.
Vessels of mercy, Rom. ix. 25.
Vineyard, Isa. v. 1.
Virgins, Jer. xxxi. 4. Rev. xiv. 4.
Undeiled, Cant. v. 12.
Upright, Psal. xi. 7.
Watchmen, Isa. lii. 8.
Wayfaring men, Isa. xxxv. 8.
Wise men, 1 Cor. vi. 5.
Woman, Rev. xii. 1.
Worshippers, Heb. x. 2.
Worthy to walk with Christ, Rev. iii. 4.
Written in heaven, Heb. xii. 23.
Zealous of good works, Titus ii. 14.
ZION, Psal. lxix. 35. lxxvi. 2.







Figure 1. A dark, textured rectangular area, possibly a scan of a blank page or a heavily underexposed photograph.

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